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The
CHRISTIAN CENTURY

Published Weekly

Mr. Lippmann's Twisted Morality
An Editorial

Java's Reign of Terror
By A. L. Warnshuis

Is World Disaster Inevitable?
By T. R. Hogness

Has the German Church Repented?
By Ewart E. Turner

Feed Germany Also!
An Editorial

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In This Issue

T. R. HOGNESS

is professor of chemistry at the University of Chicago and, since 1943, director of the chemistry division of the atomic bomb project at the university. During the early part of the war, he was scientific liaison officer at the American embassy in London, and later served as director of the government's sabotage laboratory. His article on page 233 is a condensation of his address given as one of the recent Alden-Tuthill lectures at Chicago Theological Seminary. The full text of the Morrison report from which he quotes is published in the Feb. 11 *New Republic*.

A. L. WARNSHUIS

has, since his retirement in 1943 after 22 years on the staff of the International Missionary Council, served as special counsel to the various interchurch bodies dealing with relief and rehabilitation in Europe. He was president of the Foreign Missions Conference of North America during the year 1943-44. A minister of the Reformed Church in America, Dr. Warnshuis was for 15 years a missionary in Amoy, China. Less than six months before the end of the war in Europe, he completed an intensive and difficult assignment investigating the condition of churches on both sides of the battlelines.

EWART E. TURNER

was pastor of the American Church in Berlin before the war. As correspondent for The Christian Century, he reported in the early thirties the beginnings of the opposition of certain German clergymen and groups to the nazi regime. During the war he held pastorates in Dracut, Mass., and New Hartford, N. Y., and worked with the American Committee for Christian German Refugees. Soon after the end of hostilities last summer, he went into Germany as correspondent for Religious News Service, in which capacity he covered the various meetings at which the Evangelical Church in Germany was organized and developed.

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February 20, 1946

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Calendar of Coming Events

Feb. 20. Central Methodist Church, Detroit, Lecture Course; Frederick L. Schuman, speaker.
Feb. 22. Lutheran Seminar, San Francisco.
Feb. 22-24. Methodist Student Movement State Conference, DeKalb, Ill.
Feb. 24. Chicago Sunday Evening Club; Paul Scherer, speaker.
Feb. 24. Ford Hall Forum, Boston; Prof. and Mrs. Harry A. Overstreet, speakers.
Feb. 25. Institute of Religion, United Church, Raleigh, N. C.; Calvin Hoover, speaker.
Feb. 25-26. National Religion and Labor Conference, Detroit.
Feb. 25-27. Alabama - Mississippi Disciples Ministers' Institute, Meridian, Miss.
Feb. 26. Lutheran Seminars, Denver; Minneapolis; Pittsburgh.
Feb. 26-28. Annual Convocation, Eden Seminary, Webster Groves, Mo.; Adolf Keller, Conrad Bergendoff, Russell L. Dicks, speakers.
Feb. 27. Central Methodist Church, Detroit, Lecture Course; Harlan True Stetson, speaker.
Feb. 27. Lutheran Seminars, Duluth; Cleveland.
Feb. 28. Lutheran Seminars, Eau Claire, Wis.; Columbus, Ohio.
Feb. 28. Spiritual Retreat, United Brethren Church, Lebanon, Pa.; Jesse M. Bader, Bishops Showers and Stamm, speakers.
March 1. Lutheran Seminar, Omaha.
March 1-3. Methodist Student Movement State Conference, Hays, Kan.
March 2-8. National Y.W.C.A. Convention, Atlantic City, N. J.
March 3. Chicago Sunday Evening Club; Edwin McNeill Poteat, speaker.
March 3. Ford Hall Forum, Boston; G. Bromley Oxnam, speaker.
March 4-5. Indiana Disciples Ministers' Institute, Indianapolis.
March 5-7. Special Meeting, Federal Council of Churches, Columbus, Ohio.
March 5-8. King's Chapel, Boston; Hobart D. McKeehan, speaker.
March 6. Ash Wednesday.
March 6-7. Thirkield Lectures, Gammon Theological Seminary, Atlanta; Edwin Lewis, speaker.
March 8. World Day of Prayer.
March 11-12. Iowa Disciples Ministers' Institute, Des Moines.
March 15-17. Methodist Student Movement State Conference, Greeley, Colo.
March 19. Executive Committee, Federal Council of Churches, New York.
March 27-29. Foreign Missions Conference, Buck Hill Falls, Pa.
March 31. Southern Baptist Convention Home and Foreign Missions Day.
April 2. American Committee for the World Council of Churches, New York.
April 21. Easter.
April 24-May 2. National Association of Evangelicals Conventions, Minneapolis.
April 27-29. United Stewardship Council Spring Session, Columbus, Ohio.
May 5-12. National Family Week.
May 10-17. Presbyterian, U.S.A., women's organizations meeting, Grand Rapids, Mich.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 29. United Presbyterian General Assembly, Tarkio, Mo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

PLAIN SPEAKING if not high thinking marked the Anglo-Russian disputes over Greece and Indonesia before the Security Council of the United Nations Organization. Both Mr. Bevin and Mr. Vishinsky were brutally frank and painfully blunt. Charges and countercharges were hurled in a manner which must have proved agonizing indeed to statesmen schooled in the etiquette of old-style diplomacy. The Russians had won a victory when the Iranian dispute was referred to Russia and Iran for settlement. Now they seemed determined to press their advantage. It was significant that they became more aggressive as the battle continued and that Britain was reduced to the defensive. But as the world watched the struggle, it became apparent that the goals of the nations had not changed as much as their manners. Britain was still trying to maintain her life-line to the Orient, her access to Middle Eastern oil, her checkmate on Russia's outlets to the oceans. Russia was still trying to break out of her confinement, to strengthen her own imperial outreach, to pose as the champion of dependent peoples. Neither side appeared to care what the struggle did to UNO. But the fact that they used the Security Council as a battleground may have positively strengthened that organization.

No Holds Barred In UNO Debate

Stalin Launches New Five-Year Plan

ON THE EVE of the first general election held in Russia since 1937, Marshal Stalin announced a new five-year plan. It calls for the restoration of ruined European Russia, the raising of the standard of living and large-scale research until Soviet scientists "not only catch up with but surpass those abroad." It includes goals for the production of iron, steel, coal and oil in amounts roughly equal to three times the 1941 figure for Russia. This will make Soviet production of these items of military significance approximate our totals for 1944, our greatest war year. It would be unwise to dismiss this announcement of the Russian leader as mere pre-election oratory. Previous term plans of this sort have been taken seriously and pursued relentlessly. There is no doubt that this one will determine the direction of Soviet effort for years. That direction may change, but as it now stands it indicates that the U.S.S.R. is preparing for war. This underlines the importance of Stalin's warning, given in the same speech, against the idea that no more war is possible. He held that wars arise "as the inevitable result of the development of world economic and political forces on the basis of monopoly capitalism." He pointed out that wars might be avoided if there was "a periodic redistribution of raw materials and markets," but held that this is impossible at present. Why did the Russian leader issue this warning at this time? One answer will be that it is only another move in the war of nerves against which Britain's Bevin has repeatedly protested. Another answer is that Soviet leadership is slipping and can keep its hold on the people only by waving the bloody shirt. A third reason may be found in our growing stockpile of atomic bombs, in the complete lack of effective moves toward disarmament and in the growing tension over the Middle East, where America has just opened a great military airfield in Saudi Arabia.

Filibuster Kills FEPC Bill

SIXTEEN southern senators filibustered to death the hope that a Federal Fair Employment Practices bill can be passed in the present Congress. Fourteen of the sixteen came from states which require payment of the poll tax as a prerequisite for the exercise of the franchise. The federal bill outlawing the poll tax as necessary to voting was also the victim of a filibuster when it came up over a year ago. So the earlier crime against majority rule becomes cumulative now. It may be accepted as certain that the effects of the latest exploit of a willful minority will also be compounded for evil. Something more than a bill died when eighty senators weakly refused to invoke cloture against the vociferous Bilbo and

his fifteen associates. The faith of millions of Negroes and other people of color here and abroad that American democracy can learn from its mistakes suffered a heavy blow. The idea that equality of economic opportunity regardless of race or creed can be won through the determined use of the democratic process received a stunning setback. This does not mean that minority peoples in this country will accept this reverse lying down. They recall that they never would have had a wartime Fair Employment Practices Committee had not A. Philip Randolph organized his famous "March on Washington Movement" in 1941. Mr. Randolph, president of the Brotherhood of Sleeping Car Porters, was called to the White House and urged to abandon his bold and dangerous plan for exercise of every citizen's right of petition. He refused to do so until the President issued an order abolishing discrimination in defense industries and in the federal government and set up the FEPC. Now with rising unemployment, the Negro's bargaining power is weaker. But he has had experience of the benefits of first-class citizenship, and his determination not to yield his gains is stronger.

Episcopal Weekly Asks for Ecumenical Mission

MANY church papers have been commenting on the proposal made in these columns three weeks ago for a commission of representative Christian leaders to proceed immediately to Japan in an effort to present Christianity to the Japanese people in the most impressive manner. All the comments we have seen have been in favor of the idea. Some suggestions for enlargement of the undertaking, with a view to increasing its effectiveness, have been advanced. Of these, one of the wisest, it seems to us, comes from the *Living Church*. This weekly, which is generally regarded as the voice of the Anglo-catholic wing of the Episcopal Church, strongly supports the proposal for sending such a commission to Japan, but makes this suggestion for bringing it into being:

> Let the mission be a truly ecumenical and world-wide one, not confined to American Christians, or even citizens of the United States. In addition to Americans, let it include British, Russian and Chinese Christians, and representative Christian leaders from Germany and Italy, France, the Scandinavian countries, India, and elsewhere. Let it include Anglicans, European Protestants, Eastern Orthodox and Christians of the so-called "younger churches" of the Far East, as well as North American Protestants and Latin Americans. Ideally, of course, Roman Catholics should be included, but practically, they would exclude themselves.
>
> Only one body is in a position to sponsor such a truly ecumenical mission—the World Council of Churches. And we believe the World Council should seriously consider doing so. A truly world-wide mission, sponsored by the World Council and with emphasis on ecumenicity, not on nationalism or denominationalism, would be free of any suggestion that it is an attempt by a victorious power or group of powers to force its religion on a defeated nation. And possibly—just possibly, in the providence of an omnipotent God—such a mission might lead to the inauguration of a truly ecumenical Christianity in Japan. Certainly it would be a magnificent and inspiring step in that direction.

Perhaps the *Living Church* has enlarged the original proposal somewhat beyond the bounds of practicability. But in substance, its suggestion is a marked improvement. Now let the Foreign Missions Council and the Federal Council pass it along to the World Council of Churches for implementation. Time is of the essence!

Atomic Scientists Turn For Aid to Churches

SIX MONTHS after the beginning of the atomic age, the United States army is still making and storing atomic bombs. Not merely the raw materials or the mechanical accessories, but bombs! This is being done in spite of the fact that for the first time in history hundreds of scientists have left their laboratories to go up and down the land thundering their warning against the further manufacture of these incredibly dangerous weapons. They have appeared before committees of Congress and all sorts of public gatherings crying their jeremiads of impending disaster. But nothing has been done. Committees have been set up, pronouncements have been made by everybody from the President down, but nothing has been done. The army goes on making bombs. How many have been made or where they are stored is "classified information," the new term for military secret. But the dread fact that they are being made is no secret. Every day this fact drives its paralyzing poison deeper into the frail young body of international cooperation. In desperation the atomic scientists, who are now organized into six regional units, have turned to the people. As part of their effort to awaken the American nation before it is too late, they have appealed to the churches of this country for support. It should be given without hesitation or stint. Our nation must make the decision. The response of church leaders to the overture made by the Atomic Scientists of Chicago, which is reported on page 245, indicates that church leaders are eager to take up the challenge. Their support will be welcomed by the continuing committee, whose address is given. We believe that churchmen everywhere will write the committee. In addition they will, we hope, write President Truman urging him to order the army to stop making atomic bombs. Civilian control of atomic energy, world outlawry of atomic weapons, passage of the McMahon bill—all these can and should come later. But the first step is an immediate halt to the further manufacture of bombs.

A Negro Also Has to Eat

AN ORGANIZATION named "Declaration of Interdependence, Inc.," with offices at 112 South La Brea Avenue, Los Angeles 36, and Dr. Will Durant as president, has asked for our vote in a competition it is holding. The choice is between two emblems, one a circle around which run the words, "All men are brothers," and inside which stand the letters, "W. A. W.," meaning "We welcome all," and the other a shield bearing the same words. On the basis of design, we prefer

the shield. The proposal confronts one again with the brutal realities of American life. It is worth thinking about in this period of the year which the churches have designated as Brotherhood Week. The Los Angeles organization plans to supply these "stickers" for distribution by any groups anywhere in the country that may be interested in doing something to better racial relationships. It believes that in this way "churches, restaurants, drugstores, schools, colleges, theaters, hospitals and cinemas" can indicate, publicly but unobtrusively, whether they will or will not serve Negroes. This simple emblem, placed in the corner of a front window or door, will tell any colored passer-by what treatment he will receive if he enters. It will be, the Interdependence body claims, of particular help for Negroes trying to find a place to eat in our cities. As matters stand today, it is frequently necessary for a Negro to travel for miles before he finds a restaurant which he can enter without running the danger of being insulted. There will be those who will object to some of the implications of a project of this sort. But a Negro has to eat; he should be able to eat—or to attend a church!—without fearing repulse. And the facts of life in the United States of America are what they are, however we may wish they were otherwise. We wish the Declaration of Interdependence well in its enterprise.

The Church's Responsibility In an Atomic Age

ELSEWHERE in this issue we begin publishing the series of articles on the problems of an atomic age which will continue at intervals through much of the year. All these articles, we are confident, our readers will find important. But The Christian Century is not the only publication that is concerned over this issue (thank God!), and not all the important things that will be said about it will appear in these pages. As illustration, we would direct attention to the article on "The Atom as Moral Dictator" which Dr. W. E. Hocking contributed to the *Saturday Review of Literature* for February 2. Some of the things which Dr. Hocking had to say about the responsibility of the church in this atomic era are extremely weighty. Ponder this:

> The church should be in its own life, not a kindly reproach, but an authoritative denunciation of the compromises and cruelties of our massive national self-righteousness, of the hideous indiscriminacy of our own methods of warfare, of the abysmal wickedness of revenge among nations, of punishment inflicted on the wrong generation, of seeking security through the death of an ex-enemy nation, of the lingering brutalities of maintaining racial dominance at home and abroad through racial degradation, of the radical sin of failure to love one's neighbor across group boundaries. The church is "good," but what it has still to do for human morality is to touch moral necessity, far below the level of sagacity: it needs the courage of its own function. . . . And it is for the man in the street to demand that the church do its duty. Its tax immunities are legitimate, provided it does what no other institution can do; if it fails they are not legitimate. But without that function, secular society loses one essential for its survival. For it is only religion which . . . can create the unpurchasable man. And it is only the man unpurchasable by any society that can create a sound society. . . . And the society of unpurchasable men, with a moral anchor outside their own national life, is the only society that can beget world unity.

The work of the church—to create the society of unpurchasable men! Dr. Hocking has thrown out a concept here which could well be thought about and discussed wherever churchmen gather.

Reorganize for Support Of Dr. Schweitzer

FOR A NUMBER of years a group of American Christians, organized as the Albert Schweitzer Fellowship, has been sharing in the support of the hospital and dispensary conducted by that great missionary doctor in Lambaréné, French Equatorial Africa. More than any other man, Professor Everett Skillings of Middlebury College, Middlebury, Vermont, has been responsible for the activities of this group. Dr. Skillings now finds it necessary to be released from the endless amount of detailed work which such an enterprise as this involves. The Albert Schweitzer Fellowship has therefore been reorganized with Dr. Edward H. Hume of the Christian Medical Council as secretary and Dr. Emory Ross of the Foreign Missions Conference as treasurer. Both officers may be addressed at 156 Fifth Avenue, New York 10. Recent word from Dr. Schweitzer to the fellowship, and to the editors of this paper, has shown his need for immediately increased help. Although the Schweitzers are carrying on as though their stamina could hold out forever, the truth is that both the doctor and his wife have been working in that terribly debilitating climate at top speed and without medical or nursing reinforcements since the outbreak of the war. Only now has the first new nurse reached Lambaréné since 1939. French Equatorial Africa is suffering from a crop failure, and the inflation now sweeping France is pushing the cost of operating the hospital to hitherto undreamed of heights. To put it in a sentence, Dr. Schweitzer needs help, and at once. Americans who want to see that he gets it will find the address of the treasurer of the Schweitzer fund sixteen lines above.

Kraemer to Advise Government On Netherlands Indies

PROFESSOR HENDRIK KRAEMER has been sent to the Netherlands Indies to advise the government on the settlement of the disturbances there. This is good news. Dr. Kraemer is one of Europe's notable missionary leaders; his contribution to the Madras conference is well remembered in this country. He is also on record as favoring "the total liquidation of all colonial relations" between the home government in Holland and its imperial outposts. Perhaps the influence of so generally respected a church leader may help to offset the apparent determination of the Dutch parliament to hold to a minimum concessions to the Indonesian nationalists and to preserve the imperial structure essentially unchanged. Meanwhile, such first-hand reports as that by J. C. Hoekendijk in this issue show how serious the situation is in Java, and in what an exposed position the

native Christians find themselves. Accused by the nationalists, most of whom are Moslems, of being no better than stooges for the Dutch rule, Javanese Christians are caught in a situation where large numbers of them may lose their lives. It is to be hoped, therefore, that there may be rapidly spread throughout Indonesia the "Message to the World Church" drawn up by the Ecumenical Committee in Java, which so unreservedly committed the Christian forces, both missionary and indigenous, to "the liquidation of colonial relationships" and the development of "a healthy desire for self-determination," while protesting against mob rule and murder. Christianity in Java stands where it should—on the side of freedom. The question is: Do the Javanese know it?

Feed Germany Also!

YIELDING AT LAST to outraged public opinion, President Truman has ordered a partial mobilization of this country's surplus food. He calls upon the country to support him in a "world-wide war against mass starvation" in Europe. He now admits that "more people face starvation and even actual death today than in any war year and perhaps more than in all the war years combined." He declares his belief that "the conscience of the American people will not permit them to withhold or stint their cooperation while their fellow men in other lands suffer and die." He states that preference will be given to liberated peoples and our former allies, but says that "we shall also do our utmost to prevent starvation among our former enemies."

There can be no doubt that the people of this nation will welcome this White House decision. They have long been ready for it, as the President knows. As a matter of fact, the chief obstacle to this action has been Mr. Truman himself. Now that the former policy has been reversed, Americans can again hold up their heads in some measure of self-respect. They will not object to eating the "cream-colored bread" that will now be made instead of white, or to the President's ban on the use of grain in the manufacture of alcoholic liquors, or to sharing our dairy products and meats, or to the shipment of Philippine vegetable oils which have been going to waste anyway. They cannot allow the impression to grow any further in other countries that America is callous and vengeful.

Until this program actually gets under way, it remains to be seen what the new policy will produce of food for Germany and Italy. These countries stand at the top of the list of European needs as reported by the intergovernmental Emergency Economic Committee for Europe. This recently organized body says that 240,000,000 Europeans are living on a survival diet of 2,000 calories a day. Over 100,000,000 are living in semi-starvation on 1,500 calories or less. Most of the latter number are found in Germany, where 75 per cent receive this dole, and in Italy, where the percentage is 59. Since UNRRA is shipping food to Italy, it is assumed that that country will be cared for on the same basis as the rest of the continent. But UNRRA enters Germany only to feed the displaced persons of other nationalities.

It is to be doubted that much reliance can be placed on the vague wording of the President's statement concerning our former enemies. His attitude toward the German people is too well known. Last September Mrs. Dwight W. Morrow headed a "Food for Freedom" delegation which called on Mr. Truman to remind him that during the war the Allied nations promised enemy and occupied nations alike that liberation would bring food. "We didn't promise them anything," he said. Mrs. Morrow reminded him of President Roosevelt's words. If she had not been interrupted, she might have quoted Mr. Churchill also. But the President broke in with: "Well, I didn't promise." That personal conception of foreign policy lies at the bottom of the capricious, vengeful and erratic course the President has been steering.

The American people take no such irresponsible view of their commitments. For that reason, we believe the time has come for Congress to take matters into its own hands. This it can do by the abolition of the President's war powers. He used these powers to impose the infamous Potsdam policy on the country. He has used them to play fast and loose with European lives. Because the facts concerning the European famine have been known throughout the world since last summer, Great Britain, Canada, Australia, Sweden and even New Zealand have maintained rationing ever since the war ended and have shipped food to save the starving. We have not done so because Congress has left this vital question in the hands of the President. The time has come for that body to reassert its constitutional powers by voting a formal declaration that hostilities have ended, as Canada and others of our Allies have already done.

Second, Congress should act to open the entire European continent to church and private relief agencies. The state department approved that step on December 5. The American Military Government in Germany approved it on January 26. On that date General Lucius D. Clay, head of the AMG, told eight representatives of the American Council on Voluntary Agencies in Berlin that Washington would permit private groups to send relief to German civilians. Washington has not moved. Why? The President blocks action. Is this what he means by doing "our utmost to prevent starvation among our former enemies"? So long as this ban stands, the answer is Yes. The churches' only recourse is Congress.

Congress should act because it will be impossible to save civilization in Europe while 70,000,000 Germans in the heart of the continent are a prey to famine. It should act in the name of humanity and to preserve the self-respect and the good name of the American people. It should act to preserve the rest of Europe, weakened by hunger, from famine-bred epidemics originating in Germany. It should act to redeem the pledged word of the Allies. It should act to do what can yet be done to create a situation in Europe in which people can rise to produce once more their own food, mine their own coal, rebuild their ruined homes and their shattered cities, reconstruct their communal relationships on the basis of democratic self-rule.

The American people will not hesitate to share their resources with the hungry. They would willingly have done so long ago if they had been told the truth that has now been admitted. We believe that they are prepared not only to cut down on their consumption of white bread and liquor and even of essential foods but to submit once more to rationing as other nations are doing. Beyond that, we believe that a large number are ready and eager to go much further and voluntarily give through their churches food, clothing and medicine to their former enemies. We therefore call upon Congress to take the question of private and public relief to Germany and to other nations out of the President's hands and to free the churches and those of the public who so desire to do what they can.

Mr. Lippmann's Twisted Morality

WHEN Walter Lippmann wrote his *Preface to Morals* he assumed a new stature. From having been simply a journalist of brilliant attainments he moved to the forefront of the nation's social philosophers. He became almost a symbol of that rejection of relativistic moralities, that search for eternal values, which followed the Great Crash that closed the Coolidge era. But under the pressure of the war period, during which he has embraced a political "realism" which is really nothing more than a justification of the rule of force in international affairs, the author of the *Preface to Morals* has dropped from one level of moral concern to another until now, as the day of peace-making nears, he is found supporting outright repudiation of the nation's pledged word.

This saddening revelation of the end to which Mr. Lippmann's "realism" has led him came fully into the open in one of his syndicated columns last week. In this, after approving the policy which the American government has followed in China, and declaring that it must eventually define the settlements in Indo-China and Indonesia, he took up the thorny problem of the disposition of the Pacific islands captured by American forces. Mr. Lippmann was for outright annexation. He wrote in a fashion which made him seem as intent as ever on serving the cause of international morality. His article was peppered with phrases about "clearing up our moral position" and seeking a "wholly honest solution." Yet in the name of morality he called for annexation.

Mr. Lippmann admitted that there were some moral difficulties in his position. The Atlantic Charter, for example. "There is no use pretending," he wrote, "that we can observe the spirit or even the letter of the Atlantic Charter, or even the spirit of the trusteeship system, and at the same time make the kind of arrangements in these islands which the navy, the Congress and the public have been promised." He grew short-tempered with Sumner Welles for saying, when confronted by the same dilemma, that "the government must 'abide by its pledged word.'" Mr. Welles, according to Mr. Lippmann, "should get off his high moral horse and face the fact that we have contradictory pledges." It would be interesting to know when, or in what form, this government ever gave a pledge to annex the Pacific islands. But let that pass. The important point is to note this contemptuous dismissal of the idea that the American government should honor its pledged word as riding a "high moral horse."

The disposition of the Pacific islands, as Mr. Lippmann sees the issue, is bound to take one of two forms—annexation by the United States or "possession . . . under a deed of trust which permits us to do anything and everything we would do if we had annexed them." If we establish trusteeships on the latter basis, that will be hypocrisy. "I do not think," wrote Mr. Lippmann, "we serve the cause of morality by pretending" that our trusteeships would not be annexation in all but name. Therefore, in the name of morality, let us be done with all pretense. Let us tell the world that we took in too much territory when we proclaimed the first and second points in the Atlantic Charter. Let us insist that the Atlantic Charter and the trusteeship provisions of the UNO Charter cannot apply to areas like these Pacific islands. Let us annex, and do it openly and without apology, and serve international morality thereby!

Such an argument needs to be examined with great care by American churchmen. It is important for them, not only because there are powerful interests at Washington which are sure to seize on it joyfully as justification for their own selfish desires, but even more because the Christian churches have an immense stake in America's moral standing among the peoples of the Orient. The hopes of a vastly expanded missionary enterprise, now stirring the churches, would be overcast if the American reputation for integrity in dealings with other peoples should be undermined. To any who may not have perceived the dangers implicit in the Lippmann thesis, we suggest three considerations.

First, no trick of writing or argument can conceal the fact that the Lippmann proposal would involve repudiation of the most solemn commitment made by this nation during the war. Mr. Lippmann admits this is "very embarrassing," but tries to pass his embarrassment off by talking about "contradictory pledges." Yet he knows that there was no pledge made with the solemnity and definiteness of the Atlantic Charter. He knows that the first two paragraphs of that instrument read:

> 1. Their countries seek no aggrandizement, territorial or other.
> 2. They desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

He knows that the United States took the lead in securing signatures to this pledge by all the nations with which it was allied. He knows that the President of the United States backed this up with a speech in which he said that "the Atlantic Charter applies not only to the parts of the world that border the Atlantic but to the whole world." For the United States now to end the war by annexing the Pacific islands would stigmatize this nation throughout the world as a nation whose pledged word was held lightly. There is no way for Mr. Lippmann, or the administration, or the armed forces, or the Congress, or any American to

wriggle out of that dilemma. We made our promise. We either stick by it, or we stand condemned in our own eyes as well as in the estimation of the world.

Second, this whole agitation for annexation of the Pacific islands rests on an assumption that is no longer sound. The assumption is that our national security requires the control of a fringe of island bases stretching all the way across the Pacific to the Asiatic shore. With these bases in our possession, it is assumed that our armed forces can be relied on to protect this nation against attack. But with atomic bomb attacks from the ionosphere predicted even by military men within the next ten or fifteen years (and taken for granted, if the peace is not kept, by the atomic scientists) the whole conception of gaining security by holding a network of bases anywhere has become childish. The bases in the Pacific will accomplish only one thing—they will rouse and keep active the suspicions of all Asiatics, including the Russians, as to our purposes in constantly expanding our territory westward. As a guarantee of "security," scientific and technological progress has made them ridiculous. Our only security from now on will lie in an international order clearly enough devoted to, and seeking, justice among the peoples to make it against the interest of any nation to attack that order.

Third, if the United States resorts to outright annexation of its military conquests in the Pacific the hope which is still cherished in church quarters that the trusteeship provisions of the UNO Charter may open the way to the abandonment of imperialism might as well be buried. Granted that the trusteeship system, as it starts its life, reveals no important advance over the mandate system of the old League. Granted that the United States has already undermined the moral prospects of this system by its "strategic areas" reservations. Granted that the trusteeship chapters in the Charter are shot through with weasel clauses which reveal the unreadiness of the powers to take their grip off dependent regions. Nevertheless, this is the only road away from imperialism which any of the hitherto imperialistic nations is willing to explore. If imperialism continues, world war continues. The trusteeship plan is today no more than a hope, but *it is a hope*.

Hope is desperately needed now by mankind. If the United States quenches this hope, if it returns to the old, blood-drenched game of military conquest followed by annexation, imperialism will take on a new extension of life, and our children will pay for it. Mr. Lippmann rightly sees that on this matter we are making our decision now. If his twisted morality prevails, we shall store up tragedy for the future.

An appeal to the United States to annex the Pacific islands, made in the name of a higher morality, therefore turns out on examination to be an appeal to the United States (1) to do something which will make the rest of mankind believe that its word is not to be trusted; (2) to seek a security which has been an anachronism ever since August 6, 1945; (3) to turn the course of the nations back toward the revival of the imperialist system. Is that the best that American moral leadership can propose at this moment of great national decision? We do not believe that it is.

Father's Stories

EDITOR THE CHRISTIAN CENTURY:

SIR: In that valuable but still unwritten book, *Etiquette for Families,* it is laid down that "when visitors are present, the family must present a united front." If father tells one of his stories, it must be received with respect and even with applause, as if it were heard for the first time.

But that being granted, the problem still remains: How can father (or any other member of the family) be persuaded to give a rest to some of his stories? Not that they are bad stories; on the contrary, the members of the family in years to come will be telling them to the growing generation, and when father brings them into one of his after-dinner speeches they are welcomed with shrieks of applause. But to his own people they are too well known; familiarity has robbed them of the element of surprise and freshness. What can be done about it?

Something must be done by a deliberate attempt to discountenance the use of "that reminds me," not by father alone but by all the members. Nothing robs conversation of its charm so easily, and when the thing of which the other thing has reminded the speaker is a funny story there is a chilly blast from which it is hard to recover. A funny story may be funny indeed, or it may be a melancholy sign that the teller of it has no humor at all. If no one is encouraged to tell stories, then father comes under the new order, which will give him more opportunity. But it would be a grave error to think that father is the only offender. The student home from college may soon set up a bustling market of jokes or stories which grow familiar.

Where the family is on the right terms, sometimes a groan of despair may greet the evident signs that story No. 10 is on the way. But it is only in a right good family that this can be done without causing pain, and father will have his own back again.

But there is a far more important meaning to be read in the words "father's stories." They will take many back to days before they sat round the long table. They will think of the tales father used to tell them, when he took them into the land of romance and wonder, as they sat on the arm of his chair in the evening hour which he spared for them. Happy they who have such memories!

Mr. R. H. Mottram is a fine English novelist. His spirit as it came toward this earth, like the Man in the Moon must have asked the way to Norwich. He found it and made himself at home there and indeed adopted that ancient city. In one of his pictures of his own early life he gives this account of his father's stories, told on winter nights: "What a realm of delight and experience you opened up to the little boy seated on the arm of the chair! Birds and lions, the crack of the rifle, the roar of the gale —they could all be heard and appreciated in the level resonant tones of that loved voice, that never descended to the flippant and the trumpery . . . All that I have cared for most in life, and my chosen occupation, came to me along the channel that my father contrived in his utter honesty and affection when he told a story to his little boy." That is well said.

Ever yours,
QUINTUS QUIZ.

Is World Disaster Inevitable?

By T. R. Hogness

EVER SINCE the industrial revolution, man's efficiency in destructiveness and killing has been constantly increasing while his ability to prevent war has decreased. In the atomic bomb, our capacity for creating chaos and multiplying slaughter rises to a tremendous crescendo. The next war, the atomic war, promises to be more destructive of life and property than all the combined wars in history. Is that war inevitable? Has man lost so much faith in the effectiveness of moral agreement and law that he can no longer control the instruments he has created? Upon the answer to this question our destiny depends.

The solution to the problem of peace will be very difficult. At this moment, as we emerge from a great war, nationalism, hatred and race prejudice are at their height. But the emergence of the atomic bomb has made the situation so urgent that a solution must be found or our civilization will perish. Under these circumstances, hard as they are, we must decide whether we shall have another war or a world government. In this situation, intractable as it seems, we must make up our minds what kind of world administration we will have. Active interest must be taken by all citizens in order that they may guide their leaders into paths of mutual trust and understanding. We must find a practical formula that will subordinate national sovereignty and yet satisfy all nations, and particularly Russia. For bringing about the necessary trust the responsibility rests upon the American people. We now own the bombs; we have the most to give up.

Seversky Misleads

Before our leaders can act wisely, it will be necessary for them and the majority of our people to be informed so that the desire for peace may be converted into a will that shall not prevent *great* compromise by the United States. Our people have not experienced bombing of any kind and must use their imaginations to understand its frightfulness. They are too apt to think of the atom bomb as just another bomb. So they can easily be misled, as they are likely to be by such insidious articles as that by Major Alexander P. de Seversky in the February *Reader's Digest* on "Atomic Bomb Hysteria." He claims that "the effect of atom bombs has been wildly exaggerated. If dropped on New York or Chicago one of these bombs would have done no more damage than ten ton block busters."

It is apparent in this article that the major knows nothing about the atomic bomb. It is probable that he is a propaganda agent for our war department, which undoubtedly passed on this article for publication. Incidentally, the war department is prohibiting enlisted men on the atomic bomb project from even attending meetings of the atomic scientists. The atomic bombs dropped over Hiroshima had more explosive energy in each of them than is found in 20,000 tons of T.N.T., and it must be borne in mind that the Hiroshima and Nagasaki bombs were midgets. Bombs can be built which are a thousand times more destructive than these, bombs which can destroy New York or Greater Chicago in one flash. Why the major says that an atomic bomb dropped over either of these cities would have no more effect than ten tons of T.N.T. is indeed difficult to understand.

A Physicist's Testimony

We need be in no doubt as to the destructiveness of this weapon. Mr. P. Morrison, the physicist, pointed this out in his testimony before the committee on atomic energy of the United States Senate. Mr. Morrison was one of the Los Alamos scientists who went overseas in July 1945 to prepare the bombs for delivery. After the surrender he went to Hiroshima, saw what had happened, talked with many of the survivors. He described these effects to the senators and declared: "The atomic bomb is not merely a new weapon. It is a revolution in war." He told of a night when hundreds of B-29's left Tinian loaded with incendiaries. When they came back another Japanese city lay in smoking ruins.

Then Mr. Morrison related how one plane, loaded with an atomic bomb, left Tinian for Japan. "The reconnaissance photos next day told the same story. One plane, with one bomb, had destroyed many square miles of a city, destroyed them even more thoroughly and with even less chance for resistance or escape. I can imagine a thousand atomic bombs and an airport like Tinian's to send them off. But not even the United States could prepare a thousand Tinians with ordinary bombs. There are simply not enough people. Destruction has changed qualitatively with this new energy. We can now destroy not cities, but nations." "It is likely," Mr. Morrison concluded, "that an American city would be as badly damaged as a Japanese city, though it would look less wrecked from the air. In Japan the wreckage burned clean: in a Western city the rubble would stand in piles in the streets. But the city would be just as ruined, and the people of the city just as dead."

Secrecy Offers No Safety

The fear of these weapons, if no other motive will do it, must force nations to live in peace with each other. There is no safety in secrecy. Scientists agree that there is no secret that other scientists cannot discover in a few years. The greatest of all the atomic bomb secrets has already been divulged—the bomb works! After Hiroshima, every nation on earth knows that it can be done. Those of us who have been with the atomic bomb project are not so naive and conceited as to believe that our results cannot be duplicated by another nation. Hardly one per cent of our number had any experience in nuclear fission before the war. Yet we built the bomb. Of all the scientific and technical men who were ever associated with the Chicago project—and there were many—60 per cent were under 30 years of age, 80 per cent under 35 and 90 per cent

under 40. Since these inexperienced men did the job, doesn't it seem reasonable that Russia or any scientifically developed country could repeat our program?

Some people mistakenly put their faith in some possible defensive measure. This too is an illusion. There is no defense against the atomic bomb. Neither can we defend ourselves by arming, making bigger and better bombs than any other country. It should be stressed that in any armaments race a saturation value in atomic bombs will be reached. The possession of 2,000 of the present type bombs will be no better than 1,000, for 1,000 will surely be enough. A small unscrupulous country could become as strong as we. We must therefore confront these facts: (1) the present bomb is frightful beyond all imagination and much more powerful bombs are in the offing; (2) there is no secret that can be kept and thus insure security from attack; and (3) there is no military defensive measure known or in sight.

What Is the Solution?

No solution to the problem of peace on the basis of our traditional policy of defense through industrial and military power seems possible. But the urgency of the situation precipitated by the atomic bomb demands a solution.

One proposal for the control of the atomic bomb and the insurance of peace is so fantastic that it hardly deserves consideration, yet it has been offered. That is that the United States immediately conquer the rest of the world. Unfortunately a few people believe that this is the only solution, for they place no trust in the other peoples of this earth. Their argument is that it would only be necessary to conquer Russia; then the other countries would submit to our terms without a fight. But the proponents of this idea forget that the American people would never subscribe to such a scheme; that a dictatorship would first have to be established here; and that, with the enmity we would create, the policing job would be an impossibility. These were the arguments of the nazis, and it is against this very same plan that we have just fought this last war. It is unthinkable, yet I mention it because it is possibly behind the actions of some groups today.

Scientists' Pleas Unheeded

Other solutions involve some form of world government, which is what a great consensus of all peoples wants. But what kind, and how shall it be effected? The United Nations Organization has its General Assembly, its Security Council, its Economic and Social Council, its Trusteeship Council, its International Court. But it lacks ability to legislate except by international agreement and in substance is set up as a semi-dictatorship of the strong nations. The weakness of the UNO is recognized, particularly in respect to the control of the atomic bomb. This is because the San Francisco conferees were not aware of the immediate possibility of such a bomb.

The scientists who worked on it urged our government to include our leaders and policy makers in the secret circle of the bomb so that they could make it evident to other nations that atom bombs were immediate possibilities and should be considered.

But our government followed the program of secrecy laid out by the army and then and there committed the first of a series of political blunders. Our leaders laid plans for our future political strategy, our future navy and army, without taking the significance of the bomb into consideration. Then, to patch up the UNO, Mr. Byrnes, under pressure from the public, went to Moscow. There with Mr. Bevin and Mr. Molotov he drew up a resolution asking the UNO to appoint an atomic energy commission which would be responsible to the Security Council. That commission is now in process of formation. But before any recommendations for control and inspection can be adopted, it will be necessary to obtain the approval of all the nations of the world. This may take some time. Meanwhile the manufacture of atomic bombs is continuing without interruption.

A third solution is the formation of a world federation immediately. It is advocated by some who see the weakness of the UNO. Mr. Reves in his *Anatomy of Peace* argues that the formation of such a world federation must take precedence over considerations of the UNO. It seems to me that the best hope for the moment is to carry through with the UNO, modifying and strengthening its structure until eventually we may be able to persuade all nations to adopt a new constitution for a federation of nations.

Beardsley Ruml's Proposals

There is a great deal of merit in Beardsley Ruml's three-point program for the organization of peace. He proposes the adoption of three parallel plans. The first has to do with the immediate situation, the second with the intermediate, and the third with the distant goal. The first would make the UNO function; the second would set up a temporary organization for the maintenance of the peace until world government, the third, could come into being. Efforts toward all three objectives must be made simultaneously. The first is the most critical and primarily involves our relations with Russia.

The specific plan of control which is most discussed is that the manufacture of the bombs be outlawed, that the United States destroy those which she already has and that the enforcement of such an agreement be implemented through a rigid program of inspection, backed by force. The greatest objection to such a plan is that it places too much faith and trust in other peoples. But the final plan must rest upon trust, understanding and moral agreement. Most scientists are of the opinion that no guarantee of adequate inspection can be given if all countries do not cooperate. Should we allow Russians to visit all our plants and have access to information on industrial processes? Will Russia allow us to prowl about her factories and laboratories? We must be prepared to submit to a great deal we do not like if an agreement is to be reached.

Another suggestion is that all our bombs be placed at the disposal of the UNO to be used against any aggressor. But where should the bombs be stored? To have them all stored here would be tantamount to our not giving them to the UNO, for then we would be in a position to seize them all at any time we chose. Would Russia accede to such a demand, or England and Canada? A third plan

would be to take Russia into our confidence to the same extent as the British and discuss with her the technical "know-how" of the atomic bomb. Nothing short of this can be expected to satisfy Russia. Then each of the Big Three could make a limited number of bombs to be used at the order of the Security Council in emergency.

Russia the Key

The ultimate plan must be decided by all the nations. We cannot dictate the terms. But a way can be found if we can achieve a political understanding with Russia. Russia knows very well that Great Britain's relationship with us in this matter is different from hers. To her the Anglo-American bomb alliance can easily be interpreted as being directed against her. I fear the possible results of continued aggravation of a proud people. Russia can afford to wait the few years necessary to develop a bomb of her own. Present indications are that she is now acting in accordance with such a policy. We should now assume leadership in getting her active cooperation. If we fail to do so, we shall have lost the strong position of moral leadership that would be ours if we acted with courage and in good faith.

The sovereign power of all nations to make war must be eliminated. That can only be accomplished through a thoroughly united world organization—a federation of nations. The greatest deterring factors for any certain control of peace are now the Anglo-American bloc, which seems to be dominated by army thinking, and the U.S.S.R. Each is suspicious of the other. Many argue that we should give Russia nothing until she assures us of her acceptance of our terms; that she must be the first to show her trust and faith in us. But somewhere the barrier to understanding must be broken. We must be the first because we own the bomb.

We in the United States must take the initiative. It is to the advantage of both ourselves and other peoples that we act now. A real effort now will, I am sure, bring a return in confidence, good will and agreement. The prevention of war is more important to us than any possible national interest. If the full force of our efforts is not directed toward that end, we perish.

Java's Reign of Terror

By A. L. Warnshuis

UNDER an emergency arrangement, even before communications could be opened with the missionary societies in Holland, the Orphaned Missions Fund of the International Missionary Council was able to send J. C. Hoekendijk, well tested in the underground struggle against nazi occupation of his homeland, to the Netherlands Indies to take steps toward the resumption of missionary work. Mr. Hoekendijk reached Australia on V-J Day. From there he was flown to Batavia with the first hundred persons, reaching that city before the Allied troops. His first task has been to bring relief to released internees.

I

Almost as soon as he reached Java, Mr. Hoekendijk began to write to me. From his letters there has emerged a much more vivid picture of the situation as it actually is in the Dutch East Indies than I have been able to obtain from any other source. I want to share parts of some of these letters with the readers of The Christian Century. Here, for example, are some of his first impressions, as contained in a letter dated September 29:

"Conditions here are terrible. In Batavia alone there are more than 20,000 European women and children in camps. Some of these camps consist of little stone houses that were meant for three or four people to live in, but into which now as many as 80 women and children are crowded—no beds, sleeping on stone floors, no sanitation, hardly any food up to the last weeks, beaten and tortured, humiliated before the Indonesians.

"We are setting up a whole scheme of welfare work. Community centers in which these people may live will be opened in all quarters. All public services will be located in the centers, thus solving the problem of transportation. These centers will offer the people whatever comforts are possible and which cannot be provided in their quarters—kitchen, reading rooms, some rooms furnished with chairs. One of the greatest discoveries of people coming out of the camps is that there are still chairs in this world. There will be radios, a piano, toys for children, sewing machines, etc. For the first few weeks my work will be the opening of such community centers all over Java.

"In the first week I was here about 150 Protestant and Roman Catholic clergymen were released from internment camps. It is surprising to see how these tired, worn-out people are willing to begin work again.

"Among clergymen and missionaries the casualties were high. We do not yet know the exact numbers, but on Java alone about thirty were killed. But these are casualties to be proud of. Most of these men and women were murdered because the churches in Java—with the magnificent help of the Chinese—organized camps. Hundreds of people have already told me that they owe their lives to this organization. Many times this work was discovered by the Japanese, and as many times it cost the lives of men and women who, tortured for months, refused to give away any names.

"I have also made contact with the indigenous churches, but here the situation is now very difficult. As you know, the nationalists have created an Indonesian republic and all over the country the national flag and all kinds of anti-Dutch posters can be seen. Since the occupation troops have not yet arrived (just today some arrived), we live under the protection of the Japanese. Our hotel is

strongly guarded by them. The Japanese troops are always ready for action. The first nights here some Japanese guards were killed, and on our very first day here, in the center of the city in broad daylight, two yards from our truck, there was a murder party.

"In this atmosphere we can hardly have a frank talk with the pastors of the Javanese churches. All the nationalists are repeating the slogans given them by their leaders. Just this week, however, the conference of these churches turned down a motion of one of the fiercest nationalists to congratulate the president of the republic. The best thing to do will be to listen carefully and to try to make a survey of the situation from all possible angles before we begin missionary rehabilitation.

"Personally I feel that I have grown so very, very old recently. [Hoekendijk is about thirty years old.] Nothing can bring any surprise any more, with one exception—the fellowship and vitality of the church. In the church God gives his children ever new and unexpected surprises. I felt that when my first pastoral duty in the Netherlands Indies was to inform some collaborators in Balik Papan that they were to be executed the next morning. The next day we held a church service there—the first after two years—with Ambonese Christians, some of them just released prisoners of war. [Ambonese are predominantly Christians and loyal to the Dutch.] It was a communion service, with a sermon on Psalm 116, the psalm written for such an occasion. After that the experiences in these camps. And last Sunday, in the church used by the Japanese for three years as a mausoleum, all these broken people, widows and orphans, came together for a service of thanksgiving. It is just wonderful!"

II

On October 7 Mrs. Hoekendijk joined her husband in Java. With the coming of the English occupation troops it was presumed that order would be restored and the work of emergency relief taken over by the army, leaving the Hoekendijks free to devote themselves to reconstruction of Christian programs among both the mission and the indigenous churches. But on October 25, nearly a month later, Hoekendijk wrote:

"There is much work to be done here; only little can be accomplished. It is agreed here that we can make ourselves most useful for the reconstruction of missionary work not by making direct contact with the younger churches but by an indirect approach—working with and for the displaced persons. As soon as possible we will visit all missionary concentrations, which are D.P. camps, and discuss with them plans for the future and try to get as much material as possible for a survey. One of our group has gone to Sumatra, two will leave next week for Celebes, and a fourth will go to New Guinea. We will stay here, where our house is the rallying point for all missionary and church people.

"Up to last week, Batavia was the only place on Java in the hands of the Allies. The rest was in the hands of the Indonesian republic, and that means terror. If this situation lasts a few more weeks, the casualties will be much higher than the 20 per cent of the internees that died during the Japanese occupation. Since last week when the 'holy war' was declared three Christian villages forty miles from here have been looted and one missionary was killed, and most of the Christian Javanese and two missionaries are missing. These Christians are without any protection. In East Java there are looting parties against the Christians regularly. Even here in Batavia the Ambonese, who are Christians, are persecuted in such a way that 10,000 of them had to leave their homes and possessions and are now interned in a prisoner-of-war camp, living under terrible conditions. We are trying to get a specially protected camp for them.

III

"All this, together with the official statement that before Christmas all Christians (about 100,000) are to be exterminated—and conditions now show that this is possible—made me cable to the International Missionary Council: 'Holy war against Christians costs hundreds of casualties. 80,000 Christians on Java without protection. Survival of Javanese church at stake.' I know that it is difficult to do anything, but everything must be tried. Nobody can imagine the chaotic terrorism here. Only yesterday eleven of my officers were killed fifty miles from here. This cannot last another six weeks.

"I now have before me the list of missionary casualties during the Japanese occupation:

Missionaries, 38 men (out of about 80), 15 women, 13 children.
Medical missionaries, 9 men, 10 women.
Administrative missionaries, 12 men.
Clergymen for European churches, 9 men, 6 women."

During the following two weeks conditions grew steadily worse in Batavia. As the "holy war" closed in about them, Hoekendijk reports how some colleagues, without the physical strength to resist, began to counsel "retiring, concentration in other parts." Who could blame them?

"Christian Indonesians," he reported on November 11, "refuse nearly all contacts. They fear reprisals. I can understand this attitude as regards us 'newcomers.' (Though it is difficult. Never was I so much aware of the fact that I was born here!) But it is the same with the experienced missionaries who have spent a lifetime here. Letters are returned unopened, greetings are unanswered. The 'nation' has won over the church. A uniform does not matter, the color of your skin decides whether you are 'in' or 'out.'"

IV

In an effort to cut across existing barriers and prejudices which were hindering Christian work, a new ecumenical committee, a "Contact Committee for Church and Missions," was called into being for "cooperation for purposes of relief and reconstruction." In the same letter Hoekendijk reported:

"We try to distribute some funds for the relief of the Javanese churches. (Again, as in the resistance in Holland, we are in illegal work, but now the republic is the Gestapo!) We have been able to find some Javanese Christians who dare to do this dangerous work. These funds are distributed as a token gift of the world church."

Speaking of the more strictly relief aspects of the program, he says: "In this distress it is a constant temptation

to think about the church only as an *object* of relief. We try to prepare everything to make the church even now the *agent* of relief. 'Warphanages' are opened under the auspices of the church. Youth work has been begun in the camps. Social work of all kinds is not only planned, but has already started on the scale that is possible now. We are preparing a fresh and comprehensive approach to all these problems, and are looking for new ways of Christian service. Alas, it is impossible to do this in cooperation with the Indonesian churches. We have to take advantage of these times to prepare our part of the work and to escape the temptation to restore the *status quo ante*. We need a fresh approach along the whole line—not revolutionary, but progressive. It may be that God gives us this opportunity to prepare, and that he uses this time to drive us out of our secure confidence in the old traditions.

"As for the official welfare work, I think it very useful and necessary that the church share in this work for social reconstruction. I am happy to have found some former members of the Dutch Student Christian Movement who have joined my staff. This work is going in the direction of the reconstruction of the whole cultural life. Every night our house is the haven of all kinds of people. We deliberately located our office in the immediate neighborhood of the biggest horror camp in Batavia. There are still about 5,000 women and children in it. We invite little groups, to get them out of all the misery now and then.

"I have just received the message that one of our finest medical missionaries was lynched on a clear day in the center of Batavia. He was a Chinese who took into his home a few recently released missionaries. He died probably because he was a friend of European Christians."

Has the German Church Repented?

By Ewart E. Turner

OUT OF TWELVE YEARS of struggle against the nazis, out of the agony of war, the pastoral office has been reborn in the German church. This renewal of the pastoral ministry is perhaps the most moving fact I find in the reawakened Evangelical life of this country. In the old days, the ministers took pride in being good shepherds of their flocks. But the *Sprechstundenpfarrer* of the great city parishes were tempted by vast church memberships, averaging 10,000 souls per clergyman, to confine pastoral work to the announced office hours. Then too pastoral initiative was gradually blunted by the fact that the state paid ministers' salaries.

After 1933 all this changed. The nazi tide threatened to sweep families, especially children, away from the church. That this attempt did not completely succeed was owing to pastoral work on a new scale, undertaken by the pastors and their wives and frequently by their children also. Then came the war. It brought a disruption of home life indescribable to anyone who has not walked the rubble of what once were German cities. World War I had given a momentary impulse to pastoral work. But now not only were there the same calls to make on the bereaved who mourned relatives killed at the front, but there was the multiplied tragedy caused by invasion and by bombing attacks unparalleled in world history.

Ministry in Air Raids

Pfarrer Kurtz, my nearest neighbor while I was at the American Church in Berlin, told me he averaged twenty funerals a day during the weeks of the heaviest air attacks. He and his wife often missed one or two meals daily, being away from home digging parishioners out of the rubble, carrying the sick to lazarets, ministering to the dying, seeking shelter for the homeless, working on fire brigades in the hope of saving some part of a church member's home. Proudly and gratefully the people recounted to me the superhuman labors of their parsonage family. But I had already seen the signs of this labor in the shrunken and spiritualized faces and suffering eyes of the Kurtz family.

Everywhere I have gone pastors have brought needy parishioners to see me, hoping for some intercession with American Military Government officials. They seek medicine, information regarding missing relatives, freedom for persons believed to be unjustly imprisoned. It is impossible to describe the scope of the daily responsibilities of a German pastor today. And these men, wearied by the tensions of the church struggle and the war's rigors, subjected to the same hardships as their people, are rising to the task with a vitality and courage which awe me.

Shattered Parishes

I called one rainy day on my old friend Gerhard Jacobi, pastor of the Kaiser William Memorial Church in Berlin. I entered the hallway only to find that the rain kept pouring down on me. I looked up—straight into a deluge coming through a hole in the roof. But there was a dry room further on. Pastor Jacobi's wife embarrassed me, as parsonage hospitality embarrasses me everywhere here, by insisting on my taking a cup of coffee, a luxury which Germans can rarely allow themselves.

One pastor saved the windows of his home (a rare happening in Germany) by removing them to his air-raid shelter at each alarm. I found some parsons in their back yards sawing wood. The children of others led me out to the woodlot where father was felling a tree. Coal is nowhere available for dwellings this winter. How in the midst of such physical burdens these men can give attention to the larger aspects of restoring church government, starting church publications, reconstructing ecumenical relations and also care for their own shattered parishes, is to me a miracle. But these are ministers of the mysteries of God.

Is there a sense of guilt among Germans for the suffer-

ing and torture they have brought on humanity? The record does not show that Christian churches in this war-spawning Western world of ours repent of their nation's wars in the first years after their conclusion. Nevertheless there is a wide and understandable interest in the attitude of the German church on the question of penitence.

I found a deeper sense of guilt and more official and public expressions on the subject than I expected. Martin Niemöller is playing the outstanding role in this connection. He has a sense of mission on the matter and mentions it in every sermon and address. Recently in Westphalia a British general listening to an impassioned presentation of national guilt by Niemöller turned around and watched for some minutes the reactions on the faces of the audience. The French commanding general of Mainz attended one of Niemöller's addresses in December and afterwards expressed himself as profoundly moved by the sincerity of this pastor's acknowledgment of Germany's guilt.

At present a lively discussion regarding war guilt is rocking the German church. Pastor Niemöller is under fire, as are the signers of the Stuttgart declaration, which was made in October when the Evangelical Church in Germany entered the World Council of Churches. The battle lines are forming along a familiar pattern: Confessionals versus the middle-of-the-roaders. An example was the protest of Superintendent Hoppe of Celle in Lower Saxony, who wrote a stinging letter to Bishop Wurm pointing out "how disastrous it is when representatives of the church because of political considerations issue declarations of religious content."

Dr. Asmussen's Answer

Dr. Hans Asmussen, head of the church chancellery, was asked by Wurm to reply. He started by saying he himself was from Lower Saxony, so that disagreement on the Stuttgart declaration of war guilt "does not depend on blood and soil." He continued:

> Do you mean that you and the circles you mention hold the statements in the Stuttgart declaration to be false? Does this mean that you yourself are *not* included with our people in a great community of suffering and in a solidarity of guilt? Is it your opinion that infinite suffering has *not* been brought on many peoples and countries by us Germans? Have you *not* been among those who for years in Christ's name fought against the spirit which found expression in the National Socialist regime of terror? Do you *not* blame yourself that you didn't witness more bravely, pray more truly, believe more joyously and love more passionately? Are you *not* one with us in the will that a new beginning shall be made in our church? Do you *not* feel yourself heartily united in this new beginning with the other churches of the ecumenical fellowship?

Regarding the "because of political considerations" passage of Hoppe's letter, Dr. Asmussen answers with delicious restraint: "During the last twelve years your name has been unknown to us. If during these twelve years you have steered as clear of political considerations as the gentlemen you mention—Wurm, Meiser and Lilje—then you will realize how severe the charge is which you have made, and you will either prove it or withdraw it." The point was that these three churchmen took their stand on political issues, while men like Hoppe are now enjoying the church victory for which they sacrificed little.

What seems to be the first defection from the ranks of the Confessional Church appears in a letter from the *Bruderrat* of the Confessional Church in Schleswig-Holstein questioning not the content but the publication of the Stuttgart declaration. The letter begins by quoting the headlines of the local Allied-controlled newspapers: "Guilt for Endless Suffering . . . Evangelical Church Acknowledges Germany's War Guilt . . . For the first time leading men of the Evangelical Church in Germany acknowledge Germany's war guilt, speak of common guilt for endless suffering and of the lack of courageous church resistance against the nazi regime."

Ignorance of Outside World

The protesting Confessionals accept the message of the declaration "completely and fully, doubting not for a moment the necessity of the church's acknowledging its co-guilt for all that has happened because of Germany and Germans; forgiveness for this guilt must be sought and prayed for." But they believe that to allow this acknowledgment to be given to the world press "is to create a political fact. There can be no doubt that this will be exploited by the political enemies of Germany by every means of distortion and falsification. The headlines cited are a proof of this." The declaration, they hold, will result in a "powerful increase of the spirit of retribution and force."

Such writing is a classic example of incapacity in political thinking. These men fail utterly in estimating the minds of other nations, perhaps because they have so long been insulated from the rest of the world, and still are. If retribution and force are set in motion against the German nation it will be for the reason that there is so little evidence of guilt and repentance on the part of a people whose armies and Gestapo engaged in aggression and persecution unknown in modern times. The best safeguard against the annihilation of Germany would be the widest possible world publicity for the Stuttgart declaration and its widest possible promulgation and acceptance within Germany.

Leaders Favor Declaration

I was at Stuttgart when this declaration was adopted, being the only American correspondent in the city at the time. I saw how carefully Dr. Visser 't Hooft and other World Council officials sought to safeguard the German statement from sensational and misleading press treatment. The text was not released until the following week, and then from Geneva. This was done so that it would be given a proper setting, for German guilt was not the only guilt confessed at Stuttgart. In a deeply stirring moment members of the Allied countries also confessed the sins of their nations and their guilt for the world's malady, and it was in an atmosphere of common confession and repentance that the German statement was given and received.

However, it is a most hopeful sign that the courageous and skilled leaders of the Confessional Church, who carried to victory the bitter struggle against Hitler, are almost entirely in favor of the Stuttgart declaration and are going to carry that conviction successfully to their splendid con-

gregations. Some of the sentences in Dr. Asmussen's answer to the Schleswig-Holstein *Bruderrat* illustrate the clarity and forcefulness of this prophetic leadership:

> We have been greatly impressed by the fact that the protests against the Stuttgart declaration divide themselves geographically so differently. The more churchly a section is, the more seldom is there protest. . . . Should we really have mentioned the guilt of others while mentioning our own? We know that the propaganda to which we all have been subjected during the past twelve years has extraordinarily dimmed our capacity to see guilt. We know something of the guilt of others. We lament it before God and man. But we would be poor shepherds of souls if we were to speak of the guilt of others in a way which would stop the ears of our people to their own guilt. Even our opponents must grant that they have not been able to awaken so many serious questions among our people by their charges as we have by our witness formulated at Stuttgart. . . . The debate about war guilt is not going to arise some day soon. It has already been clearly decided throughout the entire world. That may seem terrible to us Germans, but it would be more terrible if we did not want to realize it. All the more astonishing is it then that, despite this desperate situation, the Evangelical Church in Germany has been recognized as a fully accredited member of the ecumenical council a few months after the war's end, whereas after the last war seven years were necessary.

In a century which has produced the atomic bomb the question of men's feeling themselves responsible world citizens and forming an international political structure to order human relations has become the live-or-die issue of our destiny. The universal church, long submerged by priorities given to national interests, is now emerging to give powerful example and motivation to man's quest for political unity. The church in Germany found comfort and strength in ecumenical relations during its battle with demonic nationalism. It fought that battle over one supreme issue: the sovereignty of God over the nation. It is only one step further to the ecumenical insight: the sovereignty of God over the nations. The German church is taking that step. "In foreign countries," writes Dr. Asmussen, "that change has taken place which is now beginning to fashion the church life of Germany: the Christian tie is primary and decisive."

BOOKS

American Varieties

A Nation of Nations. *By Louis Adamic. Harper & Brothers, $3.50.*

BEFORE it had become as popular as it is now to express appreciation of the many racial strains that make up America, and to disavow the ancient error that only the lineal descendants of the Pilgrim Fathers and the First Families of Virginia are true sons of the household while all others are Ishmaelites of doubtful legitimacy and uncertain status, Mr. Adamic had already begun to make Anglo-Saxon Americans aware that their title was not exclusive. He spoke, eloquently and convincingly, for those elements in this country who came as the Pilgrims and the early Virginians came—that is, as immigrants—but came a little later. Many other writers and speakers and not a few foundations and societies have joined in this worthy campaign to do justice to what I like to call our post-Plymouth Rock Americans.

With some, but not with Mr. Adamic, this has been an occasion for satirizing and caricaturing the Puritans. They are rather an easy mark for that, especially at the hands of those who, professing to despise their manners, are in reality embarrassed by their morals and their faith. But that fashion is passing. The debunkers are themselves debunked, and it is possible to paint the Puritans with all their warts but without horns. Meanwhile, the main stream of intelligent thought has flowed on, bringing not an unjust devaluation of the Anglo-Saxon contribution (Puritan and other) to American life and culture but a just and long overdue appreciation of the other elements.

That is the theme of this book. Its plan is a very simple one. In successive chapters it treats of the waves of population that have come from Italy, Spain and Mexico, France, Holland, Sweden, Russia, Germany, Africa (involuntarily), Yugoslavia, Norway, Greece, Poland and Ireland, their respective contributions to the complex totality of American culture, and the present numbers and condition of these national groups. An immense amount of factual material is assembled and displayed, some of it fairly familiar but most of it virtually unknown to the vast majority of Anglo-Saxon readers. Most of it is probably equally unknown to readers of other ancestry, for in general these groups do not know each other any better than the Anglo-Saxon Americans know them. It would do them all good to read the book.

In a marshaling of facts so avowedly for the support of an idea, no matter how good the idea and how important its dissemination, it is inevitable that a certain amount of exaggeration should creep in and that some facts should be inadvertently warped in the interest of making the case. For example, to prove the importance of the Irish, Mr. Adamic approvingly quotes De Tocqueville as saying that the Constitution bears the "personal stamp" of John Rutledge of South Carolina, whose father was born in Ireland. "One man made it, and it was Rutledge." My Irish heart swells with pride—but I know this is not true, even if De Tocqueville wrote it. A more scholarly authority, the *Dictionary of American Biography,* records that Rutledge, as governor of South Carolina in 1775, "profoundly distrusting democracy," vetoed a revision of the colony's constitution which would have set up an elective senate and would have disestablished the Anglican Church, and resigned his office rather than go along with such a radical program; and that in the Constitutional Convention of 1787 "he fought for wealth as part of the basis of representation . . . against restriction of the slave trade, for the election of the President by Congress and of Congress by the legislatures." The truth about the Irish is enough, without trying to make Rutledge the father of the American Constitution.

In stressing the truth that American literature does not give equal representation to all strains of the national family, Mr. Adamic quotes and elaborates a statement of the Writers' War Board to the effect that novels, short stories, films, essays and advertising copy all tend to perpetuate "the false and mischievous notion that ours is a White, Protestant Anglo-Saxon country in which all other racial stocks and religious faiths are of lesser dignity." This is, to be sure, a false and mischievous notion, but these agencies do not per-

petuate it. On the contrary, to mention only the one point of religion, Roman Catholicism gets vastly more exploitation in fiction and the films than Protestantism. Catholic papers have recently been congratulating their readers upon this fact. For the purposes of Mr. Adamic's thesis, it would be better to leave religion out of it and concentrate on getting fair recognition for the groups of diverse national origins.

My only other criticism of Mr. Adamic's book has to do with its title. America is not a "nation of nations." There are, to be sure, those who carry the idea of cultural pluralism so far that they would have this nation permanently a league of nations rather than one nation. I do not understand that Mr. Adamic is one of these. His argument does not imply it, though the title does. Nor do I believe, on the basis of considerable first-hand experience with these various groups, that many of them cherish the ideal of perpetuating themselves as "nations" within this nation. But they do want to be understood and appreciated as Americans—and they deserve to be.

W. E. GARRISON.

Books Received

(Some of these will be reviewed.)

The Sikhs in Relation to Hindus, Moslems, Christians and Ahmadiyyas, A Study in Comparative Religion. By John Clark Archer. Princeton University Press, $3.75.

Divine Invasion and other Sermons on Lenten Gospels. Edited by Paul Zeller Strodach. Muhlenberg Press, Philadelphia, $2.00. Though eighteen different preachers, all of the United Lutheran Church, contribute to this volume, it is a carefully planned and integrated whole. This is the sixth in a series of annual volumes of sermons for the Lenten season.

Rival Partners, America and Britain in the Postwar World. By Keith Hutchinson. Macmillan, $2.00.

My Father Worketh Hitherto, A Brief Outline of Christianity's Expansion. By Eric H. Wahlstrom. Augustana Book Concern, Rock Island, Ill., $1.50. The scholarly professor of New Testament in Augustana Theological Seminary also lectures on missions. Part of his preparation for doing this was an experience of some years as a missionary teacher in China. The present volume gives a clear and concise account of the expansion of Christianity since the first century, together with an outline of the religious and other conditions which modern missions have confronted in some of their most important fields.

The Spiritual Gospel. By W. A. Smart. Abingdon-Cokesbury, $1.00. In these lectures on the Gospel of John, delivered on the Quillian foundation at Emory University, Professor Smart neither evades the critical problems of authorship and date, nor does he stop with them. Accepting it as a proved fact that this Gospel was written too late to be taken as direct eye-and-ear witness to the words and deeds of Jesus, he shows its value as depicting the faith of the post-apostolic generation. Both for its own time and for ours, the Fourth Gospel fulfills the purpose stated by its author, "that you may believe . . . that you may have life" (20:31). An admirably fresh and stimulating interpretation of what Clement of Alexandria called "the spiritual Gospel."

The Music Makers, An Anthology of Recent American Poetry. Compiled by Stanton A. Coblentz. Bernard Ackerman, New York, $3.75. Mr. Coblentz is a good poet, as readers of this paper should know; he is also a good judge of poetry. He has due regard for poets who have become famous, but evidently it is their quality rather than their reputations that moves him, for he is appreciative also of much poetry that has not (or not yet) brought its authors renown. This anthology, covering the last two decades, may be considered as, in a general way, bringing Untermeyer down to date. It excludes the imagists and other incomprehensibles, and includes some minor poets whose verse will not live forever and some not well known whose work deserves to live. Among the best known names in the list of 166 contributors are Joseph Auslander, Leonard Bacon, Witter Bynner, Robert P. Tristram Coffin, Arthur Guiterman, Robert Hillyer, Sara Teasdale and Mark Van Doren. A brief biographical and critical sketch precedes the group of poems by each poet.

Marching Blacks, An Interpretative History of the Rise of the Black Common Man. By Adam Clayton Powell, Jr. Dial Press, $2.50. Here is a forthright and uncompromising statement of the American Negro's case for social and political justice, made by a Negro who cannot be brushed off as an irresponsible radical. The author is pastor of the largest Negro church in New York (Abyssinian Baptist) and is a member of the House of Representatives. The story of oppression and exploitation is told, briefly and factually, and also the story of liberation and awakening, so far as it has gone. Booker Washington's patient and cautious program is repudiated. Present problems, tensions and organizations are depicted. The war being ended, with his help, the Negro is not going to subside quietly and "keep his place." There is an unconcealed threat of "Civil War II" unless there is a genuine emancipation without it. The closing chapter is "The White Man's Last Chance."

Deep Are the Roots, A Play. By Arnaud d'Usseau and James Gow. Scribners, $2.50. It would be well to read Dr. Powell's *Marching Blacks* before reading this play. That book surveys the whole area of the Negro-white problem; the play dramatizes one facet of it. Realizing the total actual situation, one is less likely to denounce the play as melodramatic or "inflammatory." It deals with the postwar experience of a Negro lieutenant who returns to his home in the south and the splendid white family that had been good to him. The old relations cannot be restored. In their eyes he is now an "uppity" Negro. The family turns against him—except one daughter who wants to marry him. The playwrights explain in the introduction that they neither advocate nor condemn intermarriage, but they say, "Marriage is a very personal business, involving two people and nobody else." That is rather obviously not true, and the Negro lieutenant shows that he realizes this when he refuses the offer. The play is conscientiously done and (perhaps for that reason) it leaves the whole problem unsolved and apparently insoluble.

CORRESPONDENCE

To Head Off a Racial War

EDITOR THE CHRISTIAN CENTURY:

SIR: More than one million Americans will be crippled, blind or bedfast invalids all their lives or will bear permanent mental or moral scars, while 260,000 American boys lie dead, as our price to stop world aggression. Yet three months after the war ended, Britain and Holland began slaughtering the people of Java, in aggression as brutal and mercenary as Germany's or Japan's. To what mockery is thus reduced the ideal we fought for!

Here are being planted the seeds of World War III—a vast racial war of hate, more terrible even than the last war. Sane men are saying that such a war, employing atomic powers, may eradicate most of Western civilization.

If we in the United States desire world peace for the future, let us tell the rest of the world now that America was sincere in its promise of freedom and justice to subjugated peoples. This one act will do more toward stopping the next war than all the conferences and all the atomic weapons on earth.

Then, for God's sake (and I use his name prayerfully), let us instruct our delegated representatives in Washington, from the President on down, to notify England, Holland, France, Russia and all other imperialistic powers that:

1. America really meant it when she said she was fighting to stop aggression.

2. We intend to assert the authority of our power against exploitation of subjugated peoples.

3. American lend-lease materials and ships must be returned at once unless this exploitation stops.

4. It is the American interpretation that the Four Freedoms must include Asia and that we shall give every aid to the peoples

of India, Indo-China and the East Indies to attain their equal rights.

5. Remembering that the United States had its own birth in revolution against tyranny, we intend to recognize the new republic of Java.

6. We shall not extend financial aid to any government betraying the primary purpose for which we recently fought.

Tremendous approval from an overwhelming majority of the people of the world will greet such action. Nothing would go farther toward establishing enduring peace.

New York, N. Y. A. ELWELL CRISSEY.

It Wasn't Necessarily So

EDITOR THE CHRISTIAN CENTURY:

SIR: The tribute to Roman Catholic chaplains as a "broad-minded, strongly spiritual group of gentlemen" by Chaplain John H. Galbreath in the January 9 issue, may be deserved if we make due allowance for the ecclesiastical restrictions under which they operate, but it should be understood that things are not all well in Zion. There was widespread dissatisfaction, in the south Pacific area at least, because Protestant men aboard ships in which only Roman Catholic chaplains served rarely heard Protestant chaplains conduct services.

My own personal testimony: On eighteen different occasions I invited Catholic chaplains to officiate on board my ship for the benefit of our Catholic men. On not one occasion was I invited to reciprocate by preaching to Protestant men on board their ships. One Protestant group of seamen asked me to arrange services on their transport, but the Jesuit chaplain, who had just returned from my cruiser, explained: "It's our policy to conduct separate services for Protestants. We call them 'general services.'" This meant, I discovered, that the Catholic chaplain led in the singing of Protestant hymns, the reading of Scripture and responsive readings and also preached a sermon in which he delivered moral exhortations. Thoughtful Protestant men objected strongly to this arrangement. Less thoughtful ones were taken in completely, as the chaplain was otherwise "a regular guy" and "religion is all the same anyway!"

One Catholic chaplain preached to our Catholic crewmen during his service and labored heavily on the danger of going anywhere near a Protestant service conducted by their own Protestant chaplain. He called it a "mortal sin." It was quite typical of the rewards we received for our pains in trying to be tolerant!

Church of the Pilgrimage, CARL KNUDSEN.
Plymouth, Mass.

A College Wants Back Files

EDITOR THE CHRISTIAN CENTURY:

SIR: Our college library greatly needs back files of The Christian Century. We used to have it in our collection, but lost it when we separated from the Y.M.C.A. I hardly need tell you that it is a very valuable reference set. Might there be readers who would be able to supply us with any of these back files?

Roosevelt College, MARJORIE G. KEENLEYSIDE,
Chicago. Librarian.

A Warning to Congress

EDITOR THE CHRISTIAN CENTURY:

SIR: As Christian churchmen we view with deep concern the industrial strife now rampant in the land. We have taken pains to understand the issues involved. We earnestly pray for a speedy and fair solution of the present crisis, and we hope that we may see our factory chimneys smoking again very soon.

The fact-finding phase of the debate (we have the General Motors case particularly in mind) is about over. Great decisions must now be made. Fair play and democratic procedures are necessary on both sides. When this is said, however, we go on to affirm that moral indifference on our part would betray a callous unconcern in the struggle for justice and for a more Christian society.

We believe it imperative for the good of all our people that labor should not be shackled by a lower standard of living and by repressive legislation. The cost of living is as high as ever. We are impressed with the explicit desire of labor to hold the line against inflation and not to encourage higher prices for the sake of insuring higher wages. We are convinced that labor's position is in the main legitimate and right. The freedom to make unlimited profit on capital investment must take second place to the great freedoms enunciated in the Atlantic Charter. We believe in the laborer's right to a greater measure of security.

We urge the members of Congress to remember the successive steps by which freedom of labor was curbed in the totalitarian states of Europe. We are not satisfied to look on as neutral observers while the same dangers are threatening here. We would dedicate our prayers and our influence to the peaceful and happy solution of our current difficulties, with justice exalted as victor over the lust for profit and power.

REV. ROBERT E. BAGGS, REV. HARRY KRUENER,
REV. HARRY BIRCH, REV. BENJAMIN LOCKHART,
PROF. JOHN BRUSH, REV. PRENTISS PEMBERTON,
REV. MARIO CESTARO, REV. JOHN I. SMITH,
REV. CAMPBELL EATOUGH, REV. PIERRE TANGENT,
PROF. HERBERT GEZORK, REV. ROBERT WEAVER.
Cambridge, Mass.

It's Different in Connecticut

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for the brief article on the institutional side of mental deficiency, "A Hundred Thousand Defectives," in your issue of January 23. I am glad that a member of Civilian Public Service has developed the kind of interest that leads him to publicize the problem as he sees it. The contribution of the C.P.S. units to our state training school for mental defectives can scarcely be exaggerated. As a trustee I will not allow myself to contemplate the loss to our institution when the C.P.S. program is completely liquidated. I wish Mr. Richardson could hear our band, trained and directed by a c.o., and watch our football team in action, coached by c.o.'s.

In fairness to the work of our training schools for mental defectives, I wish to make a few comments on Mr. Richardson's article. I offer no rebuttal because I do not know where he has been working. I speak for the two Connecticut schools which I know well. It is not true that "the defective committed to [our] state institution[s] . . . receives little better than custodial care to the end of his days." Of course that is true as far as low grade patients are concerned. They are sent to us for that single purpose. But the training received by middle grade and high grade patients is carefully related to their mental capacity. I am grateful to Mr. Richardson for outlining his conception of an ideal total program. He says it is "on paper." As far as our schools are concerned, I say it is our real program. I stress our placement and parole system under which we restore hundreds of our patients to self-support and useful citizenship and "insure [them] against exploitation."

Mr. Richardson does well to stress the problem of discipline. He gets to the core of the problem when he states that "more and more delinquents have been sent to defectives' institutions." We have a state "Committee of Fifteen," including the juvenile court judges and representatives of our schools for defectives and correctional schools, working on the matter at the moment. Procedures of transfer and recommitment of problem patients are complicated. State statutes must be amended. However, if and when we are able legally to transfer the 1 per cent of our patients who show marked delinquent tendencies, 95 per cent of our disciplinary problem will be solved.

I must correct the statement, "Force, violence and restraint are the daily procedure for an attendant . . . [whose] first contact with the system is to be handed a stick." Again I emphasize that I am speaking for our Connecticut schools. We have one cause for the immediate and automatic firing of an employee. If any employee hits, slaps, kicks or beats a patient, out he or she goes! There is no second chance. I want to reassure the parents of children in state institutions for mental defectives by saying that I am confident this

is the rule and not the exception. Mr. Richardson must have had his experience in a rare institution if the kind of discipline of which he writes is generally practiced.

Our discipline problem is difficult. We have no barred windows, no confinement facilities. We operate a school and not a reformatory. We allow our student-patients a maximum degree of freedom. When they abuse their almost unlimited privileges, there are relatively few sanctions and restraints which may be imposed. Considering the limited means at our disposal, it is amazing that we are faced with so few disciplinary crises. Perhaps it is because our school approximates "a pleasant home."

"Improvement in the type of employees attracted to these institutions is the first requirement for all progress," writes Mr. Richardson. He implies that higher wages and better working conditions will prove to be the attraction. I second his criticism of "penny-pinching by state legislatures," but many of them have forgotten how to pinch. The main quarrel in most states today is connected with the lack of wisdom and social conscience in the spending spree. I have voted for every proposed raise in pay for our institutional employees, and sponsored several. Our training schools for defectives offer as close to ideal working and living conditions as any other in the country. But if you had the most desirable institution in the world, and doubled the wage, I am far from convinced that you would change the character of attendants one bit. In my opinion the same type will follow the trade regardless of any incentives. And it is the attendant who is the backbone of the care given our mental defectives. It will be interesting to know how many of the c.o.'s who have given themselves so effectively to this special service under war compulsion will be prevailed upon to carve out a career in the field of mental deficiency.

Methodist Church, Danielson, Conn. — Charles X. Hutchinson, Jr.

For Mission to Japan

Editor The Christian Century:

SIR: Your editorial, "Christ for Japan!" and your previous editorial on the emperor's renunciation of his divinity have stirred my heart to its depths. Your appeal to the churches to take advantage of this tremendous hour should cause the Christian world to avail itself of the greatest opportunity since the conversion of Constantine. To hesitate to take such a step as you propose now will be equal to a denial of all that Christianity has striven for. As one who has spent 46 years as a missionary in China I pray that God may lead American Protestantism to move forward in Japan under the divine impulsion of this mighty moment.

Mountain Grove, Mo. — Clara E. Stiger.

For Methodist Expansion

Editor The Christian Century:

SIR: The report of Harold E. Fey on the Home Missions Council meeting at Buck Hill Falls was read with much interest, particularly Dr. Mark A. Dawber's challenge to justify the expansion of denominational work among the American Indians "under present circumstances." Among other reasons, here are three why the denominations should continue and enlarge their missionary expansion. The illustrations cited are all from Oklahoma, where I am best acquainted with Indian missionary work.

1. Baptist, Danish Lutheran, Methodist and Presbyterian churches have been active among Indians in Oklahoma for more than a hundred years. And the Friends have been doing effective work for more than three generations. They have established self-supporting churches. They have taken into their fellowship and membership white settlers in many instances until they have lost their identity as Indian churches. The bond of fellowship is strong is some communities.

2. The tradition of three or four generations of missionary minded, self-supporting church membership is an inspiration to know and is dear to the Indians. Some churches are carrying on an aggressive missionary program among the members of their own tribe and among neighboring tribes. Who wishes to stop them?

3. After all the Indians are people too. They have the right to final decision, and they will make it. At the last National Fellowship of Indian Workers, held at Farmington, N. M., in June 1941, delegates from Oklahoma joined with other Indians and their pastors and missionaries in expressing a desire to strengthen their tie with the mother churches, and declared themselves "unalterably opposed to any step that leads toward segregation."

If the denominations should fail to expand "under present conditions," who will do the necessary work? For these reasons, if for no others, we believe the denominations should strengthen their missionary expansion program among Indian Americans.

Community Methodist Church, Brooklyn, Wis. — Don J. Klingensmith.

These Methodists Disapprove

Editor The Christian Century:

SIR: The enclosed letter was inspired by your account of the Home Missions conference in the January 23 issue of The Christian Century.

York Springs, Pa. — Paul B. Denlinger.

[Enclosure]

Earl Brown, Executive Secretary,
Division of Home Missions,
Methodist Board of Missions.

Dear Sir: We, the members of the official board of Emory Methodist Church, would like to register our disapproval of the attitude of the executive secretary of the Methodist Board of Missions, Division of Home Missions, at the recent Home Missions Conference at Buck Hill Falls, Pa. All too frequently our board heads use our name in citing the impossibility of interdenominational work—for instance, they say that the money was designated by the local churches for "designated purposes." When we contribute to benevolence, or to crusade funds, we understand that mission moneys are to be used for "Christian purposes"—and this does not, in our opinion, limit it strictly to Methodist projects. We resent any attitude on the part of our officials which prefers a sectarian approach to a problem rather than a cooperative and union approach. If our officials are so lacking in ecumenical outlook, might they at least proclaim it in their own name, rather than in the name of us voiceless local churches.

Emory Methodist Church, New Oxford, Pa. — Marjorie G. Barnitz, Secretary of the Official Board.

Pictures for the Wounded

Editor The Christian Century:

SIR: The American public has short memories. The war is over, but not over for the boys in the hospitals. When Crile hospital was opened, I agreed to do free-lance work for the Red Cross; that is, to supply the boys there with pictures, which are used in the occupational-therapy department and in the psychopathic ward, and are also hung in the eight miles of ugly corridors. Today Crile has over 3,000 patients and the need is greater than ever for pictures and anything else you may send them. What are you going to do for them? I am making this appeal to you believing that you are willing to help restore them to health and peace of mind. If so, send us whatever material you may have and as many copies as you can spare.

Cleveland Students' Poster Art Exhibit,
4600 Carnegie Ave.,
Cleveland 3, Ohio. — L. C. Sykora, Director.

Cablegrams to UNO

Editor The Christian Century:

SIR: Yours is the strongest voice I hear against the Potsdam starvation atrocity. And it is an influential voice. That is why I am suggesting that every church in America, and every Christian organization, send a cablegram to UNO now, while it is in London, to take up and settle immediately this matter of allowing the churches to send food to Japan and Germany. Would not thousands of cablegrams have some effect?

New York, N. Y. — Miriam F. Morse.

NEWS *of the* CHRISTIAN WORLD

South Carolina Retains Poll Tax

Legislature Rejects a Former Repeal Resolution; Considers Lifting of Various 'Blue Laws'

DAVIDSON, N. C., Feb. 6.—The South Carolina lower house voted 69 to 40 on Jan. 15 to reject the poll tax repeal resolution which had been passed by the state senate last year. The majority was mostly silent, practically the only speaker against the resolution being Mr. Thomas of Beaufort, a county where Negroes outnumber whites 2 to 1. His argument was simply that abolishing the poll tax would cause many more Negroes to vote in general elections. He begged the house "not to bring about the possibility" of racial trouble "in our low-country counties." Poll tax repeal, he said, would lead to a two-party system in the state. Representatives from the upland counties supported the resolution for repeal. No woman in South Carolina has to pay the poll tax, and it does not apply, of course, to the Democratic primary, which is all-white and in any case decides the election. Little interest is shown in general elections in South Carolina, partly because of the one-party system, but also because jury duty is required only of men who are registered for the general election. Most business men evade the bother of jury duty by simply never registering.

* * *

Ease 'Blue Laws'

"South Carolina has been taken over by the underworld," Governor Ransom told newsmen on Jan. 18; "the liquor interests told me they were out to get the constabulary." Meanwhile the attitude of the state's lower house on social quesions is indicated, perhaps, by (1) its vote on the poll tax, above mentioned; (2) its refusal to appropriate needed funds for the constabulary; (3) a proposal to legalize betting (now under local option); (4) killing a bill banning the sale of wine and beer outside incorporated towns; (5) introducing a bill to permit Sunday baseball, moving pictures and concerts in cities of more than 60,000 (i.e., Charleston, Columbia) after 2 p.m.

* * *

New Baptist Magazine Appears

The first issue of *Christian Frontiers*, a journal of Baptist life and thought, has appeared from Chapel Hill. Its aim is to deal honestly with such subjects as racial tensions, industrial strife, trends in higher education, international relations, the rural church and biblical scholarship. Its sponsors "are under the strong conviction that Baptists, by their nature and mission, confront opportunities for doing much constructive pioneering. . . . *Christian Frontiers* seeks the light of day because of its faith in the genius of the Baptist people to extend into the marginal areas of current life principles that are liberating and enduring." Not a house organ in any sense, this journalistic venture "would be limited in its freedom by nothing save the demands imposed upon it by truth and the Christian spirit."

* * *

Presbyterians Hold First Training Conference

The first of several experimental regional conferences under the department of leadership training of the Presbyterian Church, U. S., open to pastors only, was held at Montreat early in January, ministers from five synods taking part. Seminar topics, with their leaders, included: "Development of Protestant Parochial Schools," by A. W. Dick; "How to Reach New People and Shifting Populations," by James W. Jackson; and "The Strife of Faiths," by Shelton Smith.

* * *

Commute Negro's Sentence

The action of Governor Cherry of North Carolina in commuting to life imprisonment the death sentence of a 14-year-old Negro boy convicted of rape should not convey the impression that the governor is a liberal. His action, however, is perhaps the more impressive since he was elected as a machine candidate, his opponent in the primaries having received most of the liberal vote. Even the most conservative sentiment in the state is behind the governor, and his action in this case has raised no protest anywhere. In commuting the sentence, the governor pointedly raised the question whether the community at large (including the state) had done its full duty by the boy and whether in failing to do so the community should not bear a large share of the blame.

* * *

Duke to Hear Lectures

The Duke University convocation, Feb. 11-13, will gather a distinguished list of speakers. Henry Sloane Coffin gives three lectures on "God's Word for Today." Editor Henry W. Luce speaks on "Ethical Issues Confronting America," Reinhold Niebuhr on "Protestantism and the Future of America," Bishop G. Bromley Oxnam on "The Church and the International Order," Senator James W. Fulbright on "The Role of the United States in the International Order." Hazen G. Werner leads a forum on pastoral counseling, and Harold Cooke Phillips of First Baptist Church, Cleveland, leads the worship.

* * *

And So Forth

North Carolina Baptists showed a membership growth in 1945 of over 23,000, with 39 new churches. Gifts to all benevolent causes increased 18 per cent; to local needs, 35 per cent. The denomination includes two Indian associations in this state, with 39 Indian Baptist churches.

William F. Stinespring, professor of Old Testament at Duke, has been appointed technical adviser to the Anglo-American Commission on Palestine, which will spend 120 days in Europe and Palestine attempting to survey the Jewish problem.

The 7th annual institute of religion at the United Church in Raleigh is being held on successive Monday nights from Jan. 21 through Feb. 25. KENNETH J. FOREMAN.

Discuss Church in The Atomic Age

Alden-Tuthill Lectures Given by Four Leaders in as Many Fields—New President Is Installed

CHICAGO, Feb. 8.—The Chicago Theological Seminary invited T. R. Hogness, Charles E. Merriam, Charles Clayton Morrison and Ernest Fremont Tittle to give the Alden-Tuthill lectures this year at its 15th annual ministers' week. The subject was the church in the atomic age. Professor Hogness, University of Chicago chemist, portrayed the terror of atomic warfare, declared that there is no defense against it and urged cooperation for peace. Professor Merriam, the political scientist, discussed the problems of world government as raised by the release of atomic energy. Dr. Morrison, editor of The Christian Century, declared that the scientist must now turn to the church because the Christian faith alone can show the way to changing the nature of sinful man so that he can live with his fellows in peace. Dr. Tittle discussed the situation confronting the local church in the new age.

* * *

McGiffert Heads Chicago Theological Seminary

Arthur Cushman McGiffert, Jr., was formally installed as the fifth president of the Chicago Theological Seminary on Feb. 4, in a ceremony which brought an overflow crowd to the large chapel at the University of Chicago. President McGiffert comes to this responsibility from the presidency of the Pacific School of Religion, Berkeley. He succeeds Albert W. Palmer, who is now radio minister of the First Congregational Church, Los Angeles. The Chicago Theological Seminary is a part of the Federated Theological Faculty of the University of Chicago. In his inaugural address President McGiffert said the seminary would continue to make the training of men for the parish ministry its most important responsibility. This ministry, he said, requires intellectual competence, concern for social welfare and training to meet the needs of people in our kind of society, ability in personal counseling and effectiveness in leading worship. He described the mission of the seminary as appreciation and appropriation of our Christian heritage and bringing it to bear effectively on our "contemporary pagan world."

* * *

Rabbis Hold Friendly Debate on Zionism

A discussion on Zionism that cannot but be productive of good because of the manner in which it is being carried on is that between Rabbis Jacob J. Weinstein and Louis L. Mann. Rabbi Mann, whose Sinai congregation is worshiping in Rabbi Weinstein's K. A. M. Temple until their own new temple can be built, preached a vigorous sermon against Zionism. In complete amity Rabbi Weinstein took exception. "Is it fair to define nationalism as something evil?" he asked. "Nationalisms are of vari-

ous types. For good or ill, they are here to stay. The one world of tomorrow must first pass through a stage of the federation of nation states. . . . In the building of positive nationalism, Palestine can play a vital role. . . . The prophets of Israel were at one and the same time passionate nationalists and ardent universalists" Of that kind of discussion, most sensible people will say, let there be more and more.

* * *

Official Links Liquor And Crime

The idea that there might be some connection between alcohol and crime is one which it is hard to keep from coming up. Charles J. Fleck, chairman of the Illinois liquor control commission, recently called Chicago "one of the worst liquor-controlled cities in the United States" and urged a midnight curfew on saloons. Most brawls, shootings, murders and breakups of homes, he said, "either occur in or emanate from taverns," and most occur "in the small hours of the morning. It is then that sales are made to minors, that individuals no longer masters of themselves draw guns or knives, that controls of normal living no longer hold, that men and women, boys and girls, half befuddled, make contacts which have tragic consequences, and gin-crazed individuals act like beasts." Stricter liquor laws may cause the city to lose some revenue, he said, but the cost in human lives of the present methods is far higher.

* * *

Moody Bible Institute Notes Anniversary

The 60th anniversary of Moody Bible Institute is being celebrated in connection with the annual Founders Week program. Some 50 speakers are here. Confined to bed with a cold, this correspondent tuned in to hear the story of how Henry Parsons Crowell, president of the Quaker Oats company and long president of the board of trustees of Moody, took the institute when it was quite small and having a hard struggle back in 1902 and made it a going enterprise. Crowell left the Presbyterian church when Henry Sloane Coffin was elected moderator of the General Assembly. The story is to be published under the title *Breakfast Table Autocrat* by Richard E. Day.

* * *

And So Forth

Gerald L. K. Smith and Fr. Arthur Terminiello, former priest who calls himself the "Father Coughlin of the south," spoke here Feb. 7 under the auspices of the "Christian Veterans of America." A 1,500-person picket line rioted. There were numerous arrests, each side blaming the other.

Six men and women who have attended the Yale summer school of alcohol studies will present the work of the school and some of the results of the studies at an open conference at the Midland hotel here, March 12 at 7:30 p.m.

CHARLES LESLIE VENABLE.

Sponsor Missions on University Campuses

A series of 14 Christian missions will be sponsored on university campuses during the next four months by the Federal Council of Churches and the United Student Christian Council.

Alabama Negroes Prepare to Vote

Prospective Registrants Must, However, Pass Written Test by Local Boards on Meaning of Constitution

BIRMINGHAM, ALA., Feb. 4.—For the first time since 1870, Democratic primaries in Alabama are officially opened to qualified Negroes, both as voters and as candidates. At their meeting a few days ago, state Democratic committee members voted with only two dissenting voices to strike the word "white" from the quadrennial resolution calling the party primary. Reporting the meeting, *Alabama* magazine says: "His big frame shaking with emotion, Chairman Gessner McCorvey told his colleagues they had no alternative, in view of the U. S. Supreme Court's 1944 decision in the Texas case outlawing white primaries. Lamented he: 'We have to bow to the law of the land, no matter how much we disagree with the court's decision.'" Now the committee will give its full support to a movement inaugurated by the 1945 legislature to establish a tighter registration setup. It endorsed the Boswell amendment to the state constitution which would require prospective voters to be able to understand and explain any section of the U. S. Constitution to the satisfaction of registration boards. This amendment will be before the voters in November, and party leaders are predicting voter-approval of the plan to "keep the Democratic party in Alabama a white man's party." The state chapter of the Southern Conference for Human Welfare and some of the state's union labor leaders are attacking the amendment.

* * *

Negroes Flock To Register

Since the state Democratic committee has opened primary elections to qualified Negro voters, Negroes have been flocking to registration booths. Two days after the action of the state committee more than 30 Negroes appeared before the Mobile county board of registrars seeking to qualify as voters. The applicants were given a written examination testing their ability to read and comprehend the federal Constitution. The chairman of the board has reported that only one of three applicants whose papers have been graded qualified. The test required about an hour and a half, and was given to both white and colored voters who had had little educational training. Several Negro veterans were in the group. Under a 1945 state law veterans are exempt from paying the state poll tax, but must meet registration requirements.

* * *

Urges More Aid for European Jews

Sharply criticizing statements made by Lt. Gen. Sir Frederick Morgan, UNRRA chief for the British zone in Germany, that the Jews coming out of Poland were "well fed" and "rosy-cheeked" and were identified with a plot involving their mass migration to Palestine, Chaplain Judah Nadich of Baltimore, former special adviser on Jewish affairs to General Eisenhower, declared here that American Jews must give more aid to European Jews. The chaplain was addressing 300 delegates to the southeastern regional conference of the American Jewish Joint Distribution Committee. He said the sin would be upon American Jewry if the victims of nazism continue in suffering and want. "I saw hundreds of those Jews enter Bavaria in a desperate effort to reach the American zone," he said. "They were a ragged, penniless, pitiful lot, who needed all the help that the military authorities, UNRRA and the Joint Distribution Committee were able to give them." Chairman Engel of the southeastern regional conference reported that $132,000 was raised in Birmingham for the relief fund last year, and that pre-campaign pledges this year total $172,000.

* * *

Birmingham Catholics Launch Building Program

Roman Catholic Bishop T. J. Toolen of the Mobile diocese has announced an unprecedented postwar building program of $4,255,000 there. According to an Associated Press dispatch, the program is one of the most ambitious ever undertaken by the diocese in its long history; it will extend over three to five years. To build churches and rectories $1,300,000 will be spent. More than one-fourth of the construction already planned is hospitals and schools for Negroes. Bishop Toolen points out that this is a demonstration that "we in the south . . . are solving our own problem and are doing something definite about the situation, whereas some outsiders who have appeared critical of us have been doing nothing but agitate."

* * *

And So Forth

The Southside Baptist Church of this city celebrated its 60th anniversary last Sunday with J. E. Dillard, its pastor for 16 years and now promotion director of the Southern Baptist Convention, as guest speaker.

Congressman John Sparkman of Alabama, new majority whip of the House, recently explained to the local Kiwanis club the American Legion plan of peacetime military training. He said he expects the House military affairs committee, of which he is a member, to report a bill in February that will provide for military training for young men without interference with their education or business careers. He gave assurance that the bill will look out for moral conditions and seek to protect youth in every possible way through safeguards at the training centers.

Alabama conference Methodists, ministers and laymen, met in special session in Montgomery last week to adopt plans to pay a hospital debt of several years' standing.

ACTON E. MIDDLEBROOKS.

Texas Churches Prosper

Finance Building Programs, Announce Gifts to Denominational Schools

WACO, TEX., Feb. 7.—At the annual Methodist ministers' week being held in Dallas, Henry P. Van Dusen is speaking on the Fondren foundation and Bishop G. Bromley Oxnam on the Peyton foundation

The week opened with the dedication of First Methodist Church and the celebration of its centennial, a final payment of $122,500 having been made on its $1,000,000 building. Announcement has been made of two gifts to Southern Methodist University. One of $1,000,000 is from Mrs. W. W. Fondren, representative of Texas Methodists in the Federal Council of Churches, for a natural science building; last year she made a similar gift for a library. The other gift is of $650,000 from Mr. and Mrs. J. J. Perkins to the endowment fund of the Perkins School of Theology; last year they gave $1,350,000 for completion of the school's quadrangle, for scholarships and for increased faculty salaries.

* * *

McCall to Head Southern Baptist Convention

While conducting the religious emphasis week at Baylor University, Waco, Duke K. McCall, president of the Baptist Bible Institute at New Orleans, announced that he had accepted the position of executive secretary for the Southern Baptist Convention. He will begin his work at the Nashville headquarters May 1. Baylor has announced the immediate construction of four new buildings on the campus, each to cost $400,000 or more. They are a building for the English department and the university's famed Browning collection, the J. B. Tidwell Bible building, a union building and a new men's dormitory. In addition, a $1,500,000 administration building is being erected on the campus of the university's medical school in Houston.

* * *

Conduct University Missions

T. Z. Koo headed a staff of some 20 representatives of various churches which has just conducted a university Christian mission at the state university at Austin. Another mission begins this week at the North Texas State College and the Texas State College for Women, the latter now the largest college for women in America. Both are located at Denton. Sherwood Eddy, Walter W. Van Kirk and this correspondent will lead the mission.

* * *

And So Forth

Bishop College, Negro Baptist institution at Marshall, reports success in its campaign for increased endowment. Multi-millionaire Cullen of Houston has just given $100,000 for the establishment of a Negro Baptist institution in his home city.

Frank D. Travis, pastor of the Childress Presbyterian Church, has been appointed director of the Texas synod's restoration movement.

Lovick Pierce, manager of the Methodist bookstore in Dallas, has been elected a new publishing agent of the Methodist Church, succeeding Ben A. Whitmore of Nashville.

JOSEPH MARTIN DAWSON.

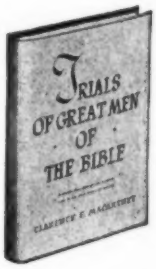
Discuss Atomic Menace

Scientists Invite Religious Leaders to Confer on Averting Disaster

CHICAGO, Feb. 8.—The Atomic Scientists of Chicago, one of six such regional groups

BY CLARENCE E. MACARTNEY

TRIALS OF GREAT MEN OF THE BIBLE



▶ The many who have found inspiration and guidance in the writings of Clarence E. Macartney will welcome this new book of biographical sermons. New readers will find these sermons forceful and marked by the same qualities which have commanded a wide hearing for Dr. Macartney's former books—fresh illustrative material, a facile style "as readable as fiction," a ringing evangelical tone, Bible-centered lessons that are eminently applicable to the everyday living of life.

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It secures its title from Paul, who, languishing in prison, wrote his friend Timothy to "come before winter." It stresses the urgency of the opportunity for reformation of character, to answer the calls for deeds of friendship and affection, and to answer the call of Christ. 50 cents.

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in the country, this week invited a selected group of Protestant, Jewish and Roman Catholics to a "conference on problems of the atomic age." On the first day the meeting discussed the physical principles, historical background and possible future developments of atomic energy and the biological and medical aspects of this new force. These discussions were led by Dr. L. Szilard, chief physicist of the metallurgical laboratory, and Dr. R. E. Zirkle, director of the institute of radio-biology and biophysics of the University of Chicago.

Committees Formed

On the second day Dr. H. C. Urey, Nobel prize physicist, and Dr. Quincy Wright, professor of international law, discussed the impact of atomic knowledge on the world situation. The final forenoon was set aside for a round table discussion on next steps, led by Dr. Louis Wirth, professor of sociology. Out of this discussion came the appointment of a committee of six scientists and six churchmen. This committee was instructed to affiliate its work with the National Committee on Atomic Information, 1621 K St., N. W., Washington, D. C., to carry on the education of church leaders in this field, to press for passage of the McMahon bill (S.1717) and to work for development of the UNO to prevent war and outlaw atomic weapons.

HAROLD E. FEY.

Baillie Reports On German Visit

Found Churches Crowded Despite Lack of Heating—Sees Hope in a New Interest on Part of Youth

EDINBURGH, Feb. 1.—Prof. John Baillie has been reporting in Scotland on the visit which he made to Germany in December as one of a delegation of three from the British Council of Churches. Purpose of the visit was to make personal contact with leaders of the Protestant churches in Germany and to bring back a report of the present religious position there. Professor Baillie met and talked not only with groups of ministers in various towns, but also with workers and people in the streets, seeking to learn their true circumstances. He reports that the workers were entirely preoccupied with physical difficulties—lack of heating, shortages of vitamins and suitable food for their children. He found the churches crowded with worshipers in spite of the intense cold; there is no heating, and many of the church buildings still have damaged roofs and boarded-up windows. In the British, American and French zones of occupation, all the universities are open and crowded with students, but they are handicapped by lack of books. At Leipzig alone, 37,000,000 books were destroyed.

* * *

Sees Hope in German Church Youth

The people who go to the churches, Professor Baillie reports, seem to feel that the church is now almost the only link they have with the life they used to know. One surprising aspect of German church life during the war years was the extraordinary interest which continued to be shown in foreign missions, no less than 9,000,000 marks having been collected for Lutheran missions alone during that period. There are hopeful signs, Professor Baillie feels, in the readiness with which former members of the Hitler youth organization listen to the Christian message. He believes that there is a great opportunity for the German church to meet the needs of the young people at this hour. He gained the impression that the minds of these young people were not so permanently affected by nazi propaganda as had been generally feared.

* * *

Believes Church Must Figure In Rural Reconstruction

For some years an investigation has been carried on under the auspices of the British Council of Churches regarding the conditions in rural parishes and communities in Scotland, as well as in England and Wales. The outstanding fact that emerges from the Scottish part of the report now issued is that during the past centuries the rural districts have steadily been losing their population. This is due to mechanization of farm work, to the concentration of labor in industrial areas and to the generally depressed condition of agriculture. In the plans now being made for reconstruction, attempts will be made to distribute industrial centers throughout the country. It is essential that the church, if it is to maintain anything like the position it has held in the past, should have its place in the new rural centers from the very start. In two respects the kirk in Scotland is more favorably placed than are the churches in England: it so greatly preponderates as regards size and numbers that it is easy for it to adopt a nation-wide policy; and it has always had close and sympathetic relations with the education authorities in the matter of religious instruction in schools. An agreed syllabus, drawn up by a joint committee of the church, the Educational Institute of Scotland and the National Organization of Scottish Teachers, is in use in all schools throughout the country.

* * *

Denominations Unite In St. Andrews

Toward the end of the year the various denominations in St. Andrews held a joint Religion and Life week in which practically all the congregations of the town took part. As a consequence, representatives of all the cooperating denominations have decided to have a monthly interdenominational meeting and also a study group in order to continue the efforts. Among other subjects they will deal with is the best method of meeting the needs of young people of St. Andrews on Sunday nights.

* * *

The Strange Adventures of Two Communion Cups

A few days ago the authorities of St.

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Mary's Cathedral (Scottish Episcopal) in Edinburgh presented to the kirk session of the small parish of Tranent a couple of communion cups which had once belonged to that parish but had been out of its possession for over 200 years. The story of these sacred vessels is rather romantic. They were made originally by an Edinburgh silversmith in 1618 by the order of the third earl of Winton and presented by him to Tranent. The stormy history of the kirk in Scotland is reflected in what happened to them. They were used first for Episcopalian worship, then for a period until 1660 for Presbyterian worship, then until 1689 they again reverted to Episcopalian use, and thereafter once more became Presbyterian. After the battle of Prestonpans, fought near Tranent in 1745, or possibly after the earlier Jacobite rising in 1715, the cups were taken by the fifth earl of Winton to the home of a kinsman, where they remained until 1930, when Sir Douglas Seton Stuart presented them to St. Mary's Cathedral. Now, as a gesture of fellowship, the authorities of the cathedral have returned the cups to Tranent Kirk where they originally belonged. Thus a long circle has been completed.

GEORGE CARSTAIRS.

Urge UNRRA Support

Los Angeles Church Leaders Circularize Ministers on Relief Aid to Europe

LOS ANGELES, Feb. 4.—Over 500 Los Angeles ministers recently received a letter urging them to put pressure on the White House in favor of giving more aid to the people of Europe through UNRRA and the U.S. army. The letter also asked that postal communications be restored with former enemy countries and that churches and other private agencies be permitted to furnish material relief as well as spiritual aid. The signers of the letter were Donald Tippett of the First Methodist Church, Paul C. Johnson of Emmanuel Presbyterian, Albert C. Palmer of First Congregational and Wilsie Martin of Wilshire Methodist.

* * *

Church Asks Atomic Penitence

Mount Hollywood Congregational Church recently called a special meeting to consider the issues of world peace. Out of its deliberations came a letter to the Federal Council of Churches requesting that body to urge our UNO delegates to favor inspection of atomic factories and to outlaw the use of atomic weapons. The Federal Council was asked to demand that our government cease making atomic bombs and to invite the churches to acknowledge "our common sin in participating, directly or indirectly, in the creation and use of this weapon which seems to threaten man's life upon this planet" and to confess to "sin against those who were its victims." The letter's final suggestion was that the Federal Council set up an atomic energy commission which would among other things educate the churches in the constructive possibilities of this power.

* * *

Keller Tells of Europe's Need

When Europeans pray, "Give us this day

SOWING THE SEED OF THE GOSPEL IN THE HEARTS OF MEN

● The following letter was received from a man in Puerto Rico:

● "For some time I have had a standing order for 100 copies of THE UPPER ROOM (in Spanish), and have been giving a copy to each of my companions where I work. Several weeks ago I made up my mind to discontinue this, because I felt that they did not appreciate the value of that which I found so helpful, and because it entailed the sacrifice of a part of a very limited income.

● "After the letter was written, cancelling the order, I kept thinking of it, and something within me seemed to tell me that I had acted too hastily. I felt a deep sorrow, which one feels when he commences a good work and then gives it up. About this time the shipment of the 100 copies for the next quarter arrived, as my letter had not been received in time to cancel the order for this shipment. My soul experienced great joy and at once I made up my mind to continue the work which I had begun. Please continue to send me the 100 copies forever. The seed of the Gospel has to be sown in the hearts of men."

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our daily bread," and no bread comes, they question both the love of God and the Christian sincerity of men, said Adolf Keller of the World Council, who is here for the National Christian Mission. Dr. Keller predicted that communism will fail in Europe as did fascism and that the church will lay the foundation of a better society on spiritual principles.

* * *

Questions Effectiveness Of Pastors

George B. Hammond, chaplain of Hollywood Presbyterian hospital during the past year, reports to his fellow ministers that the work offers a wide-open entry into people's lives on the deepest level. A hospital chaplain, he says, is given the chance to meet people he would never encounter in the usual course of things. He prays—it may be effectively—with the person who doesn't care whether he gets well, with the young mother whose baby has just died, with a Roman Catholic who gladly accepts his ministrations even though he knows the chaplain is not a priest. Quoting the remark of a well known professor of medicine, "I don't ever want to hear of a Stanford graduate spending less than an hour and a half in his first interview with a patient," Mr. Hammond suggests that it might be well for the minister receiving a new member into the parish first to get a full spiritual history and an understanding of the applicant's symptoms.

* * *

Open Clothing Center

The southern California council of churches is opening a united Church Service Center at 7110 Compton St., Los Angeles, where clothing and blankets will be processed and forwarded to the material aid section of the Federal Council of Churches for shipment to Europe and Asia. The church federation is arranging collections within metropolitan Los Angeles.

ALLAN A. HUNTER.

Brethren Heifers Arrive in Poland

The first shipment of heifers to Poland by the Church of the Brethren Service Committee has, according to Religious News Service, arrived in that country.

Georgia Debates Future of Arnall

Progressive Governor to Retire Unless Law is Changed—Tuskegee Says Only One Lynching in 1945

ATLANTA, Feb. 6.—The Georgia legislature is in the midst of a battle over a bill that would permit Gov. Ellis Arnall to run for re-election this summer. The present law does not permit a governor to succeed himself. Friends of former Governors Talmage and Rivers and of Speaker Roy Harris, all three of whom aspire to the office, are seeking to block the change. Progressive forces throughout the south are interested in the continuance of the forward-looking program that has been led by Governor Arnall. Under his administration the poll tax has been abolished, education appropriations have been increased 50 per cent, a pension system for teachers has been established, the university system freed from political control, a new liberal constitution adopted, a state debt of $36,000,000 paid and a surplus of $10,000,000 put into the treasury.

* * *

Prohibit Employment Of Children

A new child labor law has just been signed by Governor Arnall. Children under 16 are prohibited from employment during school hours and are limited to 40 hours with a maximum of 8 hours on Saturday. Night work is prohibited. Work certificates from the state department of labor are required for all under 16 who seek employment in other than agricultural or domestic service or work for their own parents. The new law places Georgia among the more progressive states in child labor legislation.

* * *

Tuskegee Reports On Lynchings

Tuskegee Institute has announced that one lynching is on record for 1945. In 1892 there were 231. In 1933 there were 28 in 11 states. Recent years show 3 in 1939, 5 in 1940, 4 in 1941, 5 in 1942, 3 in 1943, 2 in 1944. Commenting on the 1945 record, Guy Johnson, executive director of the Southern Regional Council, says: "The record is not as good as it looks because there have been several cases of a borderline nature which are difficult to classify. When the killing of a person accused of crime is done quietly by two or three persons rather than by a mob, it is indeed hard to draw the line between lynching and homicide." However, the old style mob lynching is definitely on the way out. Gov. Millard Caldwell of Florida has stated that, in his opinion, the 1945 lynching listed by Tuskegee "did not come within any recognized definition of lynching."

* * *

Discuss Future of Family Living

Alarmed by the increase in divorces the Atlanta Christian council recently sponsored a conference under the leadership of Lester F. Wood of the commission on marriage and the home of the Federal Council of Churches. Social workers, judges and

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many citizens joined with the ministers in the conference. Plans have been formulated for the establishment of a marriage counsel office. Many Atlanta ministers have been conducting discussions, offering counsel and dealing with marriage problems in their sermons. James W. Middleton of First Baptist Church drew a large number of young people to a series of "fireside talks" on Sunday afternoons. Robert W. Burns of the Peachtree Christian Church has become noted for his counseling. He asks that each couple whom he marries agree to come to him in case they meet any serious problems and consult him before any discussion of divorce with a lawyer. He features an annual "Wedding Bells" service to which all couples whom he has married are invited to renew their vows.

* * *

Baptist Laymen Start Free Paper

Representatives of Southern Baptist agencies have formed an organization temporarily called "Missionary Education Council of Southern Baptist Agencies." Its committees will work on a graded series of mission study and "crisis" books, background books, audio-visual aids, periodicals and promotion methods. Joe W. Burton of Nashville, Tenn., was elected chairman, with John Caylor of Atlanta as vice-chairman and Marjorie E. Moore of Richmond as secretary-treasurer. A group of North Carolina Baptist laymen and ministers have begun publication of a new monthly journal, *Christian Frontiers*. The group "feel the need for an organ of expression which is financially independent of denominational institutions" and will have editorials and articles "on the deeper insights of Christian thought and ethics motivated by the Baptist spirit of individualism," book reviews and "news of the Christian church world-wide." The magazine is published at Chapel Hill, N. C., with Das Kelley Barnett as editor. An advisory board includes many well known Southern Baptist leaders.

* * *

And So Forth

Representatives of 35 congregations in Georgia, Florida and Alabama affiliated with the Union of American Hebrew Congregations are holding a three-day convention in Atlanta. Visiting speakers include Maurice N. Eisendrath of Cincinnati, director of the Union of American Hebrew Congregations; Arthur J. Reinhart of Cincinnati, secretary of the National Federation of Temple Brotherhoods; and Julius Mark of Nashville, Tenn., returned naval chaplain.

W. D. Barker, for 15 years superintendent of the Georgia Baptist hospital, died Jan. 14. He had earlier been connected with hospitals in New Orleans and Missouri, and was editor of the *Southern Hospital Magazine*.

Bishop Arthur J. Moore will leave Atlanta early in February for the Orient where he is to survey work in Japan and China and assist in the re-establishment of Methodist work in Korea.

Theodore F. Adams, minister of the First Baptist Church, Richmond, Va., will leave soon to attend the World Council of Churches conference in Geneva, Switzerland. Dr. Adams goes as an unofficial representative, as Southern Baptists are not affiliated with the World Council.

PHILLIP J. MCLEAN.

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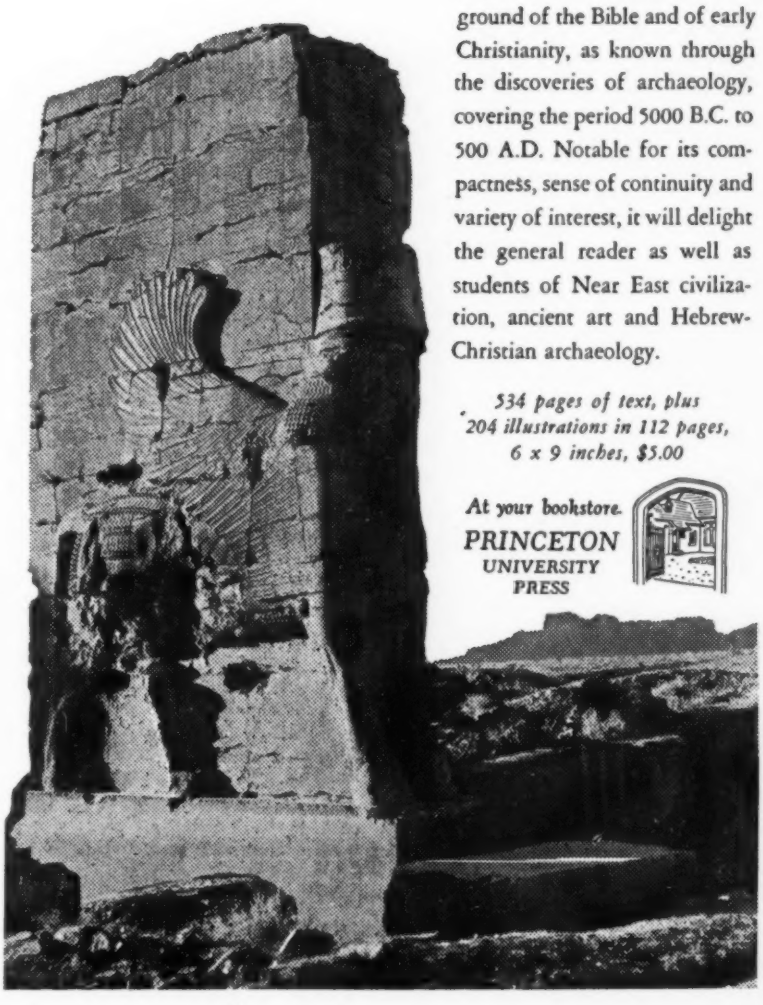

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Six Missionaries Named to Japan

Representing Jointly U. S. and Canadian Protestantism, They Will Reopen the Programs Discontinued by the War

NEW YORK, Feb. 11.—Six missionaries who will spearhead the return of mission personnel to Japan have been appointed by the Foreign Missions Conference through its Japan committee, which represents the Protestant churches of the United States and Canada. These former missionaries, each experienced in the type of service which the Christians of Japan now require, have been loaned by their respective denominational mission boards to re-establish church contacts and do pioneering work in the name of all denominations formerly working in the country. They are George E. Bott, Ottawa, who will also serve as special representative of the Church Committee for Relief in Asia; Paul S. Mayer of Cleveland; Alice E. Cary of Boston; Henry G. Bovenkirk of Detroit; John H. Cobb of Alameda, Calif.; and Carl D. Kriete of St. Louis. The Japan committee voted approval of the proposed merger of three relief agencies—the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Commission for World Council Service. The Commission for World Council Service has appropriated $50,000 to the Japan committee to begin as soon as possible the reprinting of a Japanese Christian hymnal. The commission proposes an appeal to church bodies throughout the country for an additional $250,000 to continue the financing of the project.

* * *

Film Commission Plans Its Program

Paul F. Heard, formerly of the navy photographic services, was presented by the board of directors of the Foreign Missions Conference as the newly appointed executive secretary of the Protestant Film Commission at that body's first annual meeting here this week. Mr. Heard predicted a shifting of emphasis and improved techniques in both documentary and dramatic films for religious, educational and commercial purposes. The commission discussed procedure to secure a revolving fund of $1,000,000 for the production of films which will interpret the genius of evangelical Christianity and its impact upon human problems. Plans were offered for a syndicated column in the religious press which would deal with improvement of motion picture films and foster their use by the churches.

* * *

Jewish Leaders Ask Bill of Rights

The committee on peace problems of the American Jewish Committee at a recent meeting urged the inclusion of a seven-point bill of rights in the peace treaties to be signed with the conquered nations. The seven points stressed are: freedom from arbitrary arrest and search; full freedom of religion, speech, press, association and assembly; equality of legal status, administrative treatment and economic opportunity; freedom of election and secrecy of ballot; right of ethnic, religious or linguistic groups to maintain schools, cultural and religious institutions; no discrimination in the right of citizenship; the right of anyone who feels aggrieved by violation of the above provisions to appeal to any tribunal to be authorized by the United Nations Organization.

* * *

And So Forth

More than 350 delegates and workers attended the 117th annual meeting and dinner of the Brooklyn church and mission federation last night at the Hanson Place-Central Methodist Church. The dinner also opened the campaign to raise $69,020 in the borough for the work of the federation as the Brooklyn division of the Protestant council of the city of New York.

Wynn C. Fairfield, administrative secretary of the Foreign Missions Conference of North America, and Leland S. Albright, assistant secretary of the International Missionary Council, left by plane for England Saturday en route to Geneva, where they will attend a meeting Feb. 16-19 of the *ad interim* committee of the International Missionary Council.

The death was reported here this week of T. C. Travis, for 30 years pastor of Watchung Avenue Congregational Church of Montclair, N. J.

Two prominent Negro leaders were honored in Brooklyn last week. Oliver D. Williams, attorney and president of the Carlton Avenue Y.M.C.A., was elected a vice-president of Brooklyn and Queens Y.M.C.A. James B. Adams, pastor of Concord Baptist Church and president of the Long Island Baptist association, was elected vice-president of the Brooklyn church and mission federation.

Mayor O'Dwyer has proclaimed Feb. 28th as Fair Employment Practices Day. A demonstration of more than 20,000 people is planned for Madison Square Garden.

J. HENRY CARPENTER.

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Sees Intrigue as Threat to UNO

British Observers Fear Danger May Rise from Hiding of Real Intentions—Parliament Debates Insurance

LONDON, Jan. 29.—The sessions of UNO have been through an anxious week, and the stormy weather is not over. It is not alone the problems of Iran, Greece and Indonesia that cause anxiety; they are serious, but far more so is the danger of the re-emergence in UNO of the spirit which, according to all the best witnesses, nullified the high purpose of the League of Nations. It is the spirit which is common in all assemblies of statesmen; it was as common in Vienna and Berlin as in Paris in 1919. It is the spirit of intrigue by means of which nations seek to outwit each other. In such a scene the proposals brought forward are judged not by their plain meaning but by their intention. The story is told that when during the Congress of Vienna Talleyrand heard that a representative of one nation had died, he asked at once, "What was his motive?" A United Nations Organization which let the cynical ways of the old world prevail would soon come to an end. There are, however, encouraging signs that the present session is aware of this danger.

* * *

Social Insurance Bill Before Parliament

Long columns are given over in the press this week to the comprehensive social insurance scheme now before Parliament in the form of a bill. The few changes from the Beveridge proposals are not more than details in the vast over-all scheme; broadly speaking, Sir William must be acknowledged as the author of the bill. Some notes may be given to save the reader of the bill from going astray. First, the bill provides for *insurance;* no one gets until he gives. A man contributes 4*s.* 7*d.*; his employer, 3*s.* 10*d.* Everyone from the Rothschilds to the artisan will pay the same amount and be entitled to the same benefits, which are for sickness, unemployment, retirement, widows' and orphans' pensions, maternity and death grants. It is a bold scheme, to which all parties are now pledged. The bill will, it is believed, go through without any greater difficulty than is bound to arise in so complicated a scheme.

* * *

Churchill's Secret Speech Made Public

Yesterday the text of the speech made by Mr. Churchill in the secret session of Parliament of April 23, 1942, was released to the press. The full story of our disasters of that period was hidden from us then, but I can recall the very spot where in one dark hour a friend told me of the loss of the Prince of Wales and the Repulse. The speech will add to the reputation of Mr. Churchill for his uncanny insight and his amazing courage and resources in facing what then seemed inevitable defeat. The account of the surrender of Singapore will arouse the most discussion. As the *Times* described the situation in an editorial: "Barely two months after Pearl Harbor a force 100,000 strong, in part withdrawn not without risk from the Middle East, surrendered itself and the fortress of Singapore to an enemy whose numbers were less than a third of its own." One comment will be widely noted in both America and Great Britain: that very morning Mr. Churchill had received a letter from Mr. Roosevelt saying that a combined American and British invasion of Europe might be the way by which Hitler's downfall would be hastened. Mr. Churchill had not felt better about the war's outcome at any time in the past two years. And that was April 1942!

* * *

Prepare for Geneva Meetings

Preparations are being made here, as in other countries, for the meeting of the provisional committee of the World Council of Churches in Geneva Feb. 20-24. It will be the first full meeting of the provisional committee since 1939, although sectional committees have met in Geneva, London and New York. It will be recalled that after the Oxford and Edinburgh conferences, it was proposed to hold a meeting of the World Council in 1941; that was of course ruled out by the war. British delegates besides the Archbishop of Canterbury will be George Bell, bishop of Chichester; Newton Flew, moderator of the Free Church Federal Council; Leonard Hodgson, secretary of the Conference on Faith and Order and professor of divinity at Oxford; G. F. Barbour of the Church of Scotland; and Archbishop Germanos of Thyateira, head of the Orthodox communion in Great Britain. Among the British representatives at the meeting of the *ad interim* committee of the International Missionary Council, which will be held immediately before the World Council meeting, will be Dr. Cash, bishop of Worcester; A. M. Chirgwin of the London Missionary Society; and S. H. Dixon, secretary of the Conference of Missionary Societies in Great Britain and Ireland.

* * *

View New Ambassador To U. S. Favorably

Few people are in a position to judge the achievements of any ambassador, but those who have knowledge of Sir Archibald Clark Kerr, new ambassador to the United States, tell me he is not in the least like the diplomat as the ordinary man thinks of him—correct, tactful, more than a little a man of mystery. One writer who has had occasion to observe him intimately says he has no idea whether Sir Archibald is a Liberal, a Conservative or a Labor man. He is known to be a stern opponent of officialdom and frills, with a "curious simplicity of manner." He is not, it has been pointed out, a "tweedy Englishman," as an American writer has termed him, but a Scot, as was Lord Lothian. He has been a popular figure in Moscow, where many stories were told of his unconventionality. It is admitted on every side that he is admirably equipped for his work as ambassador. Before being entrusted with the important post at Moscow he had served for five years in Chungking.

EDWARD SHILLITO.

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been distributed in Berlin, according to Religious News Service. Werner Wickstrom of Geneva, director of the material aid division of the World Council of Churches, reports that $7,000 worth of medical supplies, contributed by the World Council and by Lutherans of the United States, has been distributed, with another shipment ready in Geneva. Clothing and food valued at $4,000, donated by American Methodists, have been sent to Czech Methodists, and 4,000 food parcels have gone to Hungary from Evangelical and Reformed churches. A shipment valued at $50,000 is to go shortly to Berlin from Geneva to aid German refugees from Czechoslovakia now in that city. Meantime, the American Friends Service Committee has appropriated $100,000 for shipment of food and clothing to the British zone in Germany and to professors and students in Warsaw. Transportation has been arranged in cooperation with the International Red Cross.

Mormons Oppose Conscription

The presidency of the Church of Jesus Christ of Latter-day Saints has, according to Religious News Service, gone on record as vigorously opposed to compulsory military training.

Join Political Action

Connecticut Churchmen Are Members of State Steering Committee

NEW HAVEN, CONN., Feb. 4.—Liston Pope of Yale University, chairman of the newly constituted Connecticut citizens' political action committee, has announced the addition of a number of churchmen to the steering committee of that organization. Among them are Rabbi Robert Goldberg of New Haven; Harold Keen, Harry Robinson and Lincoln MacKenzie, Protestant ministers; and Dr. Edward A. Connell and H. C. F. Bell, prominent Catholic laymen. On Feb. 8 the committee will make its entrance into the state's political picture at a dinner in New Haven. Speakers will be Henry A. Wallace, Frank Kingdon and Melvyn Douglas, motion picture actor. With a governor, a senator and six congressmen to be elected next fall, Connecticut sees the political pot begin to boil furiously. Two important political figures in the state, Gov. Raymond E. Baldwin and Senator Thomas C. Hart, retired admiral, have announced that they will not be candidates for public office next fall.

* * *

State Council Features Relief Needs

The annual meeting of the Connecticut council of churches, held Jan. 14 at Middletown, featured the relief work carried on in war-ravaged countries by American Protestantism. Governor Baldwin was one of 400 people attending who brought blankets for shipment overseas. In making his report, W. Glenn Roberts, general secretary, recommended special emphasis in the coming year on church-labor relationships, interdenominational fellowship, development of a program for the family as a unit, and evangelism. A budget of $58,000 was adopted. John H. McLean of Essex was elected president of the council for a second one-year term.

* * *

Housing Shortage Worsens

As in so many other parts of the nation, the most acute problem right now in Connecticut is the lack of housing. A serious problem through the war years, it has become much worse with the return home of some 25,000 service men each month. Sale prices even of old houses are exorbitant. Housing experts have met with the governor, and there has been much agitation for a special session of the legislature to deal with this and other pressing problems. Yale University is seeking permission from the New Haven zoning board to erect 100 navy Quonset huts for married war veterans who have applied for admission.

* * *

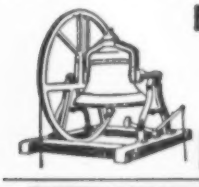
Paintings Help Appeal For Overseas Aid

Artist Erna Polle has lent her talent to the appeal of the Greater Hartford federation of churches for gifts of food, clothing and money for distribution in war-devastated lands. A series of four of her oil paintings entitled "The Four Horsemen Passed This Way" has for some weeks been on display in a downtown store window, forming the background for the churches' appeal. Every city council of churches and almost every individual church in the state is either cooperating in the national clothing drive or laying emphasis on continued giving through the Church Council for Overseas Relief. There is confusion and uncertainty over the problem of sending food abroad.

* * *

Interracial Commission Asks More Power

The Connecticut interracial commission, in its recently issued first biennial report to the governor, asks for legislation prohibiting discrimination by either employers or labor unions for reasons of race, religion or national origin. Though it has satisfactorily adjusted 86 of 121 complaints, the commission, whose legal powers are limited to persuasion, reports that the end of the war has intensified rather than diminished the racial tensions in the state, and declares that it needs more power to carry out its recommendations. A bill creating a fair employment practices act was rejected by the Republican house in the 1945 legislature, the chief reason given for the rejection being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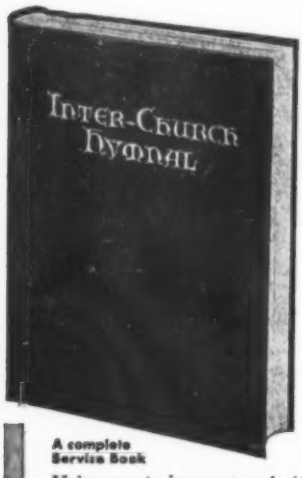

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Great names are associated with this astonishing development—Barth, Brunner, Visser 't Hooft, Kraemer, scores of others. Americans look across the seas at the great things happening wherever these men go and teach and they are stirred by what they see. Sometimes they are puzzled. Sometimes they are disturbed. And they begin to ask questions.

What are these Continental theologians? Are they "liberals"? Are they "conservatives"? Are they "modernists"? Are they "fundamentalists"? Is this power they say they find in the Bible a discovery of new truth? Or is it a turning back to old ideas, a revival of the sort of bibliolatry that forward-looking Christians in this country sloughed off a generation or more ago?

One man in the United States is pre-eminently able to answer such questions as the Continental theologians themselves would answer them. That is Dr. Otto A. Piper (pronounced 'Peeper') who was a professor and colleague of Karl Barth at Gottingen before the Hitler terror drove him out of Germany. Today Dr. Piper is an American citizen, a professor at Princeton Theological Seminary, a rapidly growing figure in American church life.

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in The Christian Century

WHAT THE BIBLE MEANS TO ME

By Otto A. Piper

Four Long-to-be-discussed Articles

the desire to see how such legislation succeeds in neighboring New York state.

NOTE: The statement that Charles X. Hutchinson is a member of the state legislature, which appeared in this column last month, was an error made by the editor. Mr. Hutchinson was not a candidate at the last election.

E. RALPH WIBORG.

Ohio Pastors Meet

Convention Attended by 2,378—Oxnam Scores Catholic Political Pressure

COLUMBUS, OHIO, Feb. 7.—The 27th annual Ohio pastors' convention drew 2,378 ministers to Memorial hall here Jan. 28-31. On the list of speakers were Bishop G. Bromley Oxnam, Ralph W. Sockman, D. Elton Trueblood, Walter W. Van Kirk, Joseph R. Sizoo and James W. Clarke. During the business sessions, the ministers passed resolutions urging the immediate release of conscientious objectors and approving lifting of the minimum wage to 60 cents an hour and to 75 cents after a two-year period (it is presumed this applies to church janitors!). Harold Carr, pastor of Lakewood Methodist Church, Cleveland, was elected chairman for the 1947 convention.

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Warns of Catholic Boycott

Bishop Oxnam's address on "Do the Political Practices of Catholicism Constitute a Threat to Religious Liberty?" attracted wide attention. They do constitute a threat, he concluded, because the Roman Catholic Church operates on two principles: religious tolerance as a matter of expediency; prohibition of religious liberty as soon as possible. He supported his contention by a mass of evidence, pointing out that the Catholic Church has boycotted Harold Laski for criticizing Franco, and has threatened with a boycott the radio station which carried Harold Case's speech charging that the Scranton diocese had blamed Protestants for starting World War II. Bishop Oxnam cited the special mass held by Catholics for the supreme court of Massachusetts as an example of political pressure. He declared that such actions are possible because the Roman Catholic Church believes that when it represents a majority it can suppress the Protestant minority. He recommended that the question be discussed in the spirit of Christian charity, that Protestants maintain research in the field, restate their principles, uphold the public school system and give their wholehearted support to Roman Catholic leaders who believe in religious liberty.

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Dayton Federation Holds Mission

The Dayton and Montgomery county church federation sponsored a preaching mission in Dayton Jan. 20-26. A feature of the mission was a meeting conducted by the C.I.O., in which the relation of religion to labor was discussed. The federation has sponsored a youth crusade on 18 consecutive Saturday nights, at which attendance has varied from 500 to 800. On Jan. 26 some 200 young people made personal decisions for Christ as a result of the program, which has been supported by the International Council of Religious Education.

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And So Forth

The Franklin county council of churches is sponsoring a leadership training school on six consecutive Monday nights. Two periods, one dealing with content of educational material and the second with teaching methods, are offered to Sunday school teachers and department superintendents. Attendance has averaged approximately 1,000. Donald Timerman is executive secretary of the council.

Temple Israel, reformed synagogue in Columbus, is celebrating its centennial this year. On Jan. 29, Bishop G. Bromley Oxnam addressed the congregation. Earlier in the year, an anniversary meeting had Bishop Michael J. Ready of the local Roman Catholic diocese as speaker. Samuel Gup is beginning his 15th year as rabbi of the temple.

Bishop Ready has announced the establishment of three new parishes in Columbus. Mass is being celebrated in the Bexley public school until a church can be erected for Christ the King parish.

The new interracial brotherhood church of Columbus, recently organized, will hold its first meeting Feb. 17. Services will be held once each month in various churches which have offered their facilities to the new venture.

J. CARLETON BABBS.

The Church Roll

Edgar DeWitt Jones, for 26 years pastor of Central Woodward Christian Church, Detroit, has announced his retirement from the active ministry at the end of the present year, after which he will devote himself to a "ministry at large" and to writing. For many years Detroit correspondent for The Christian Century, Dr. Jones served a two-year term as president of the Federal Council of Churches.

Werner Wickstrom, of the department of reconstruction and interchurch aid of the World Council of Churches, and Methodist Bishop Paul Neff Garber have been named as a delegation to investigate relief needs of Protestant churches in Poland, according to a report to Religious News Service.

Chaplain Alexander J. McKelway, formerly assigned to the U.S.S. Essex, has been appointed to the staff of the Veterans Administration chaplaincy service, Religious News Service reports.

Russell Henry Stafford, president of the American Board of Commissioners for Foreign Missions, was installed Jan. 25 as president of the Hartford Seminary Foundation, Hartford, Conn.

Eugene S. Ogrodowski has been appointed successor to Ronald Osborne as editor of young people's publications for the Christian Board of Publication (Disciples).

Henry Smith Leiper, secretary of the American committee for the World Council of Churches; W. J. Gallagher, secretary of the Canadian Council of Churches; P. O. Bersell, president of the Evangelical Lutheran Augustana Synod of North America; Floyd W. Tomkins, American secretary of the World Conference on Faith and Order; and Robbins W. Barstow, director of the commission for World Council service, left by air Jan. 28 for London. Later they will attend the meeting of the provisional committee of the World Council in Geneva.

For Overseas Relief

The following contributions, which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for Relief in Asia, have been received:

Anonymous, New Orleans, La.	$ 15.00
Mr. and Mrs. L. H. DeWolf, Boston, Mass.	40.00
Mr. and Mrs. Charles Van Amburg, Yakima, Wash.	20.00
Junior Department, Evangelical Church, Valencia, Pa.	17.20
T. C. Nation, PhM2/C, U.S.N. Hospital Camp, Lejeune, N. C.	5.00
Mrs. Alice Williams, Boone, Iowa	5.00
Ruth Saunders, Mitchell, S. D.	10.10
Members of Light Memorial Presbyterian Church, Sidney, Neb.	17.00
Hood Village Sunday School, Camp Hood, Tex.	20.00
Lawrence H. Smith, Washington, D. C.	25.00
Hortense Potts, Princeton, N. J.	10.00
L. G. Griffis, Kalispell, Mont.	10.00
Presbyterian and Methodist Churches of Mayfield, N. Y.	117.60
J. M. Dudley, Portsmouth, Ohio	25.00
Anonymous, Hollywood, Fla.	25.00
Elizabeth K. Elliott, Amesbury, Mass.	5.00
Marine aviation personnel, Kinston and Oak Grove Auxiliary Air Stations, Kinston, N. C.	10.00
H. E. Hingst, Decatur, Ga.	10.00
	$ 386.90
Previously acknowledged	$5,331.19

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Breakfast in Hollywood (UA) *Comedy.* A day in the life of Tom Breneman, originator of radio show of same name which is said to have 7,000,000 listeners, most of them elderly women. Story padding half-hour radio show is thin, painfully obvious, but film is *ingenuous, pleasant,* sure to charm the program's followers. M, Y

Great Lakes (RKO "This Is America" series) *Documentary* showing traffic on the lakes, industries it makes possible, part coast guard plays in its regulation. A well edited, *interesting* fact film. M, Y, C

Man Alive (RKO) *Comedy* about a husband, supposed dead after auto accident while on drunken spree induced by jealousy, who returns to pose as ghost, prevent wife's marriage to old friend. *Feeble slapstick,* unworthy of able cast. M, Y

River Gang (Univ.) *Melodrama.* Murder story involving group of boys, pawnshop owner and his niece whom he seeks to isolate from world while he fronts for gang of thieves. *Woodenly done, unsavory* in atmosphere. M, Y

Three Strangers (War.) Geraldine Fitzgerald, Sydney Greenstreet, Peter Lorre, Joan Lorring. *Melodrama.* Three Londoners, strangers, come to possess jointly a sweepstake ticket which, upon winning, rewards none of them because each has in the meantime been trapped by his own shortcomings, intrigues. An *ingenious* story, with sordid subplots tangled episodically with main theme of destiny. Characters unsympathetic but convincingly portrayed. Excellent use of atmosphere of suspense. M

BEST CURRENT FILMS

For Family: Anchors Aweigh, Bells of St. Mary's, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair, TVA, What Next, Corporal Hargrove?

For Mature Audience: A Bell for Adano, The Great John L., The House on 92nd Street, The Last Chance, The Life and Death of Colonel Blimp, The Lost Weekend, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, The Silver Fleet, A Song to Remember, The Southerner, The Story of G. I. Joe, They Were Expendable, The True Glory, Valley of Decision.

Creative Books for Lent

I Beheld His Glory!: By 'Cornelius the Centurion' Newsman of Galilee

Robert Louis Stevenson once remarked that he sometimes wished that he had never read the New Testament so that he might come to it with a freshness that would make him conscious of its amazing significance and quality. In this book Dr. JOHN EVANS has "Cornelius the Centurion" tell the story of Passion Week, and he has achieved his purpose—to make the record of that week live again for modern readers. "Live Lenten literature for 1946," says The Christian Century. **$1.00**

The Man Christ Jesus: By John Knox

An older generation was concerned with the *historicity* of Jesus; Dr. Knox's concern is with the historicity of *Jesus.* For, he says, "it matters not in the least to us to be told with whatever assurance that Jesus lived, unless we can know with something of the same assurance *the kind of person* Jesus was." Does modern criticism leave us but a shadow of Jesus Christ? No, says Dr. Knox. And his book, says Frederick C. Grant, is "a noble, beautiful, inspiring picture of the historical Jesus." **$1.00**

Christ the Lord: By John Knox

Says W. Norman Pittenger of General Theological Seminary, New York: "Like Dr. Knox's earlier work, *The Man Christ Jesus,* this book shows that careful scholarship and devout understanding which one has come to expect of its author. I know of no other set of books which so satisfactorily presents our Lord as historic figure, yes as object of faith—and these two, not as separated either in time or thought, but united in one single apprehension." **$1.75**

God In Us: By A. Campbell Garnett

The point of view of the book is well stated by Arthur Holmes, a *Christian-Evangelist* reviewer: "God is the Will to the greatest good. He is incessantly striving for the good, modified in detail by the freedom which he has conferred on man and the uniformity which he has established in nature. He is eternally creatively active. . . . The Atonement made by Christ is an 'at-one-ment' with God reconciling man unto God in a perpetual progress in man's realization of God as Holy Spirit working in him." **$1.50**

Let Not Your Heart Be Troubled: By J. D. Morrison

This little book of Scripture selections, poems, prayers and comment has already found wide usefulness by pastors in their ministry to the bereaved. During this Lenten period it will prove a boon to every pastor who is conscious of his most important ministry—the ministry of comfort and courage.

50 cents. Per dozen, $5.00

DEVOTIONAL BOOKS

Every Day a Prayer

M. H. BRO. There are many roads along which men of all ages have traveled as they searched for and found God. This writer guides us along some of these through 365 days. "Once having dipped into the book, the reader will go back to it again and again," says the *Christian Leader.* **$1.50**

The Daily Altar

WILLETT-MORRISON. Such men as Harry Emerson Fosdick, Ernest Fremont Tittle, Lynn Harold Hough and Gaius Glenn Atkins have praised this classic of devotion as just the right one for use in a spiritually confused age. For each day—meditation, scripture, poem, prayer. **$1.00. Lea. $2.50**

RELIGIOUS VERSE

Poems for Life

T. C. CLARK, compiler. The two sections, "Poems for Lent" and "Poems on Immortality," are worth the book's price at this season. But in addition to these, there are 600 other poems, every one significant and quotable. Supplements *1000 Quotable Poems.* **$2.50**

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T. C. CLARK. 142 poems. "All the beauty of the world is not vanished, and all the goodness of the heart is not dead, so long as one clear, clarion voice sings out above the maelstrom of the mob and chants the descant of diviner things. That is what Thomas Curtis Clark has done in this bundle of loveliness, *God's Dreams.*" *Christian Advocate.* **$2.00**

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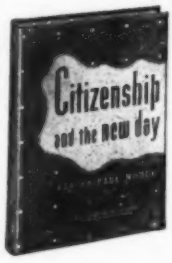
By PARLEY PAUL WOMER



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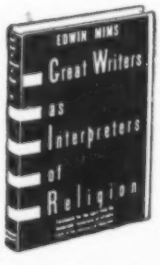

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